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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

[Extracts from a sermon by Rev. F. A. Farley of Providence, on the text, 'For God is not the author of confusion, but of peace, as in all churches of the saints:'—1 Cor. xiv 33.]

PEACE IN THE CHURCH.

In the lapse of ages, the modes of sustaining religious institutions among Christian nations and communities, have, from time to time, been varied according to what by each generation, or each separate community, has been deemed the best. As the Christian Scriptures have left to each community to devise its own modes, changes and varieties of operation, at least, were to be expected. For ourselves, we have adopted what is called the *congregational* mode; we hold to the strict independence of our own religious community of all others; we claim to be sufficient of ourselves, with the blessing and aid of God alone, to manage our own affairs, both secular and spiritual. And while we are ready to cherish and manifest a warm sympathy with other churches and societies, of our own order, especially, we distinctly disavow all authority on their part, to intermeddle with us in any way.

Such is our position in regard to all other organized religious bodies or communities. Among ourselves, as members of the same body, how stands the case? The obvious theory of our religious societies or congregations implies, that men of every political party, of every grade and variety of opinion, upon any of the vexed questions of the day, in morals, or philosophy, or social rights, may and should unite still, by a community of religious faith and order, for the maintenance of public worship, and the decent administration of the ordinances of the gospel. And if such societies or congregations be indeed 'churches of the saints,' assemblies of human beings really and truly partaking 'the spirit of Christ,' there will 'peace' and not 'confusion' prevail, that 'peace' of which God in whose name Christ came to be our Savior, is the author and inspirer.

If such be a true view of the general subject, then it must be easy to ascertain what is inconsistent with that 'peace' of God, which should distinguish and bless our churches. Evidently each particular church or congregation of believers, is founded largely upon a spirit of compromise in regard to all matters, not specially connected with the main objects and purposes for which it has united. Looking at ourselves, for example, and essentially the same is true of churches based as ours is not, upon a nicely adjusted creed, we agree in certain great doctrines of revealed truth as forming the essence of Christianity, and by our faith in which real or alleged, we are known and named. For the maintenance of Christianity as we understand it; its truths, its doctrines, its worship and ordinances, according to our interpretation of them, we are associated. Upon a thousand other subjects, some of them without doubt having in the judgment of many, quite intimate relations to our religion itself, we have, and cannot help having among ourselves, very various and inconsistent opinions. If we in any way or shape bring these, as matters of controversy, into our meetings together in our associated capacity, this must disturb the 'peace' of the whole body. If any or each division or party upon one side or another insist upon or unduly urge its particular views, it puts in jeopardy the 'peace' of the whole body, and makes itself answerable for the consequences. If it do not this, but if it attempt to give undue prominence to its particular views upon such subjects; if having adopted them, and united with others without, to give those views the wider diffusion, it manifest a disposition to demand or require of all others their adoption; if it aim at driving the pulpit to take sides, either in support of its own views, or in opposition to the views of others; or if it require or forbid it to speak out, in any case, contrary to, or despite of, the honest convictions of the incumbent; then that part of the church does that, which is utterly inconsistent with the 'peace' of the whole, and the blame and the injury which must be laid at its door. Nay, more, if its adherence or its opposition to any particular movement or effort in the community, to any particular opinions or objects for which such movement or effort is made, be suffered by it to regulate the degree of readiness or liberality, with which it will share the necessary burdens of maintaining the public worship of God, and the ordinances of the gospel, then, again, does it conflict with the 'peace' and unity which are essential to this great end: it must and it will engender strife, and in the language of the apostle James, 'where strife is, there is confusion and every evil work.'

Let us now consider, how the 'peace' of which 'God is the author,' may be promoted in the church. Evidently by cherishing in all all our associated intercourse as brethren of the same religious household, the spirit of compromise upon which I have already said, every church or congregation, like any other association of human beings, is and must be largely founded. But what is this spirit of compromise, of which I speak? Upon this point, I am particularly anxious to be understood. I mean by it, an implied and tacit, but none the less real and binding assent, upon the part of every one who joins it, to respect the honest convictions of his associates; not to interfere with them upon points not immediately growing out of, resulting from, or bearing upon the precise ends for which they have united; not to insist upon their joining or opposing this or that effort to accomplish some alleged good, distinct from the particular purpose for which the house of God is erected, and religious societies established and organized. In a word, that while there are honest differences of opinion in a religious society, upon a great variety of very momentous and solemn questions, and upon the means and modes by which particular moral enterprises may be best prosecuted and secured, a mutual regard for the 'peace' of the whole body, demands that these shall never be permitted to disturb it. I mean no compromise of any true or lofty religious and Christian principle; God forbid! But it is remarkable, that most of the conflicts which in our day violate the peace of our religious societies, are not so much conflicts of principle, as conflicts of opinion; and opinion, not so much upon matters of principle, as upon modes of operation; the plan and machinery merely, in which and by which it is attempted to secure some particular end.

Again, the peace of a religious society may be promoted, not only by cherishing this spirit of compromise in regard to all subjects not directly involving matters of principle and conscience, but by maintaining and cherishing the most sacred regard for the rights of every portion, of every individual member of the society.

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Here, on this sacred soil, on this spot, which by a voluntary act you have taken and given up to God's worship and honor, let the spirit of 'peace' find refuge, whatever be the strifes and contentions without. Let there be no associations connected with this place in your minds, but those which may be life giving, joyous, holy, heaven-directing to the immortal soul! Keep from before the altar of the Supreme, every thing which may mar them. Let not the fumes of human passion mingle with the incense of praise and prayer, to defile the atmosphere of the sanctuary, and desecrate or render worthless the offering! So solemn and important are the objects, which I have named as belonging to your union here, that nothing should be permitted to interfere with them. You should not allow yourselves to introduce any subject or effort foreign to or separate from those objects, into any of your meetings together as members of the same religious society, in any way or form which may cause division or heart burnings. So precious to your souls should be the 'peace' of the church, that it should be with you a paramount object at all times to preserve it. You of course, as individuals, may have, must have your own opinions upon any and every subject which is before the community. You have a right, a perfect, inalienable, unquestionable, unquestioned right, to engage in any moral enterprise as your consciences prompt; but you should not expect that all with whom you are here connected in the same religious society, will think and act with you therein; much less, should you attempt to justify yourselves by your zeal in behalf of such an enterprise, in putting at risk the peace and welfare of that society. On the other hand, you have as perfect a right to keep aloof from all such enterprises, so long as your own consciences forbid you to join in them; while you have no right to make your opposition to them, the instrument of breaking the peace of the church.

For the Register and Observer.

REPENTANCE, CONFESSEDLY, THE TERM OF SALVATION.

In a sermon, delivered in my hearing, by an Orthodox minister, from Acts xvi. 31, 'Believe on the Lord Jesus Christ and thou shalt be saved,' he stated the following proposition; 'the only way of being saved is the atonement of Christ, received by a true, holy and penitent faith.' It is not my design to impugn the truth and propriety of this proposition, but only to ascertain, by a fair and just construction, the sentiments contained in it. And

1. The atonement, by itself and alone, saves no one. If it did, there could be no condition in the case. All those, and no others, would be saved for whom the atonement has been made. If made for a certain part, then the salvation of this part is made sure. If for the whole race, then are all men certainly saved. This doctrine, however, the preacher disclaimed. For,

2. This atonement, in order to be effectual to a man's salvation, must be received, accepted, obeyed. It is a privilege to be improved. It will no more save the soul which neglects it, than an infallible remedy will cure a diseased man who refuses to make use of it. Again,

3. This atonement must be received by 'a true, holy and penitent faith.' Faith is the medium through which the atonement of Christ takes effect and works out salvation. And this faith must be vital, operative, sanctifying. A mere intellectual faith is inadequate. 'What if a man say; I have faith, and he have not works; can faith save him? It is dead, being alone.' Faith, producing true repentance, is effectual to salvation. As soon as it works repentance, it is saving faith, but not before.—It hence follows,

4. That true repentance is the necessary and sole condition of being saved. The atonement is fruitless until it is believed. And belief is ineffective until it works repentance. The atonement derives all its efficacy from faith, and faith derives all its power to save, from repentance. Repentance, then, is the sum total. Without it, all else is idle and worthless. But where repentance is, there, also, is salvation. And this perfectly accords with the whole style and manner of the Gospel. John the Baptist preached the doctrine, and administered the baptism, of repentance. That doctrine was his theme. And when Jesus began to preach, it was by calling upon men to repent. And so preached the twelve apostles; and thus, likewise, 'the other seventy.' It was the last injunction of the Savior; 'that repentance and remission of sins should be preached to all men, beginning at Jerusalem.' He, therefore, who repents, obeys the Gospel, and receives its incomparable benefits.

Why, then, should our Orthodox brethren accuse us, (as they have long done) of changing and adulterating the Gospel, because we preach the doctrine of repentance as the sure and only condition of salvation? John, the Baptist; Jesus our Savior; and the apostles, did this. And they gave no intimation, when preaching repentance, that there existed any other condition. And our Orthodox ministers, (except when on their guard for the defence of their dogmatical creed) declare the same doctrine. And they often do it, (as in the case before us) even when they intend to utter the peculiar sentiment of this creed. It is impossible for them to put the atonement in its right place, and to put faith in its right place, and repentance in its right place, call it one consistent whole, until they give in to the sentiment, that repentance, bringing forth its fruits, is a full and proper fulfilment of the law of Christ. The idea that faith can accomplish, for justification, what repentance cannot do, is both irrational and unscriptural. This is an outrage on all moral propriety. And equally so is the doctrine of the atonement, understood in every other sense, than as being the Gospel itself. The atonement saves men in the same sense that the Gospel saves them. And why will not our brethren acknowledge this, for they are obliged to take this ground, when they undertake to tell men how they may be saved? S. F.

POPULAR CHARGES AGAINST THOSE WHO ADOPT OUR VIEWS OF HUMAN NATURE.

It is often alleged that we diminish the evil of sin, make it a trifling matter, and are disposed to think most men good enough as they are. But how does this appear? Our argument concerns a false account of the origin, and a very exaggerated statement of the amount of sin among mankind. We leave room for the whole mass of facts which have been, or may be gathered out of human history, to prove that a man is a sinner, and a great sinner too. But we stand in front of these facts, and beg our opponents not to add to them a pile of their fanciful creation. We think that there is as much danger of overstating in a case of this kind, as there is where only an individual's reputation is concerned. We desire only to have the *whole* truth told. And beside the dark picture of guilt, we would hang that of virtue, and point to the one as well as to the other, when we are describing man. It surely does not affect the *magnitude* of any evil to trace it, to one, rather than another *source*. Or if it does, the evil of sin is enhanced by a doctrine which attributes it to every man's own folly, and perverse abuse of his nature, instead of deriving it from that nature itself, which being a gift of God, ought to be presumed worthy of the giver. We do not make sin an *infinite* evil, for the same reason that our opponents do not make virtuous qualities infinite. There *can* be nothing infinite in a *finite* being. We do not deny that there is much wickedness among men; we believe that the whole world once 'lay in wickedness.' But we are unwilling, for the sake of accounting for this amount of guilt, to resort to a theory which makes God its author. No man, in his right mind, can regard sin as a 'trifle.' We believe every form of it a subject of great sorrow. With intense anxiety have we seen the mad course of the ungodly, and we lift up our voices with our brethren, to entreat them to fly from the wrath to come. And we can do this with more consistency, for our peculiar views of the point in question. Not sheltering ourselves under the broad covering of native, hereditary, *given* corruption, we are compelled to feel more earnestly the danger to which we have exposed ourselves by our acquired guilt. We look at sin as it is exhibited in the individual transgressor, and are thus assisted in our efforts to impress its evil on our hearts, and fill them with apprehension at the thought of partaking it. All excuse is taken away, where each one is represented as the author of his own ruin.

The standard of Christian holiness is common to all Christians. We compare men with Jesus, and the precepts of Jesus. Thus we judge of their virtues, and their depravity. This can hardly produce the fault of thinking the majority good enough as they are. None are good enough; Regenerated or Ungenerate, we all come far short of the mark of our high calling. It is not always they who most decry the virtue of mankind, that most justly appreciate their sins, or feel the most solicitude for their improvement.

It is also alleged that we take away the proper ground of *humility*. In reply, I need only remind you of a well known principle. That which we possess in common with every body else, never makes us proud. So that which we suppose all the world has as well as we, never causes the feeling of humility. You are not proud because you are a rational animal; you are not humble, because you are no angel. You may be proud of that which raises you above others, and humbled by that which sinks you in their esteem. If human nature be depraved, yet it is no more so in one, than all; and therefore, I believe few would venture to assert, that they are humbled by the thought of native depravity alone. No: humility is a just sense of our *own* imperfections and unworthiness; and he will have the most of it, who compares, most faithfully, his heart and life, with the characters which deserve admiration, and perceives his want of resemblance; who studies his duty well, and understands the defects in his performance of it. We are not disposed to boast of our humility; but there is nothing in our opinions which destroys it. There *is* a spiritual pride whose appropriate food is sought in rehearsing to others, the corruptions it really does not feel ashamed of; and bemoaning a guilt, the charge of which it would resent, should it come from another's lips.

Again, we are accused of undervaluing 'the great Salvation' by our views of human nature; but just the opposite is true. It is for the very reason that we think as we do of our nature, that we are disposed to set a high value on the Christian scheme of mercy. We feel that by our sins, we have done a wrong to ourselves, the most mournful and dangerous. We compare the nature God has given us, which is 'but a little lower than the angels,' with our conduct, and confess that we deserve a heavy punishment for so degrading it. We look up to the bright eminence, from which the sinner falls, and bless more earnestly the hand which lifts him from the dust, and leads him back to virtue and to God. We welcome the Savior, who comes to restore self-ruined men. But did we believe that God gave us at first, a ruined nature, and sent us helpless and abandoned into the waste, howling wilderness, with no capacity to do good, and condemned to woes eternal for doing evil, we should not value highly the grace which afterward calls home a few of us, leaving all besides, to perish without relief. We do not, and we cannot feel grateful for a Gospel made up of decrees of election, irresistible influences, and eternal death. But we rejoice, yea, and will rejoice, in that Gospel of the blessed God, which reveals a Savior to the world, and opening wide the gates of Heaven, proclaims the soul-cheering words, 'Whosoever will, let him come.' We do, and we will give thanks to the Father of Jesus, and of us, that he sent his Son to turn us from our iniquities, reconcile us to himself, and, by forming us to virtue here, prepare us for a holy rest hereafter.

Brethren, while we divert your attention from false views of human nature, and strive to banish them from your minds, we still call upon you to look steadfastly to the characters you have yourselves acquired. If, for the sin of our first father, we be neither guilty dor exposed to punishment, for our own, we most assuredly are. May God incline our hearts to repentance, cherish in us every good desire and affection, fill us with the love of his own perfections, and give us fervent charity toward all mankind! —*E. Q. Sewall.*

THE SPIRIT OF GOD SPEAKS TO ALL.

My friend, art thou young—full of bright hope and lofty expectation? Doth life seem all a fairy land, covered with fresh verdure, lit by a golden light and crowded with a sweet perfume? The spirit of God speaks to thee. It speaks in the history of human nature, in the ruins of confident hopes, in the sad disasters, the broken careers, the baffled projects, the weary and sad hours of millions, who have trod earth's pilgrimage before thee. It speaks to awaken thee from thy dreams, to call thy young affections, thy vigorous thoughts, thy warm desires, to the contemplation of the beauty of holiness—the power of religion—the bliss of heaven!

My friend, art thou old? Dost thou look back upon a weary life of change? Are the friends of thy youth gone? Is thy step feeble, thine eye dim, thy body weakened? Art thou almost ready to exclaim, all is vanity? Well then, the spirit of God speaks to thee. It speaks in the events of threescore years and ten. It tells you that the fashion of earth passes away. It points to your opening grave, and you think of a better world and prepare your soul for its Maker's presence.

My friend, art thou a parent? Hast thou a parent's hopes, a parent's fears? Desirest thou the welfare of thy offspring? Oh! how solemnly speaks the spirit of God to thee. It speaks in that little band of immortal souls around you. It tells you how by every careless word, by every irreligious act, by the wordliness of your life, you are perhaps bringing on to them destruction terrible as it is sure. It bids you think as a *father* should think, fear as a *mother* should fear; and to remember God hath no retribution more fearful than that laid up for a faithless parent.

My friend, art thou a man? Hast thou an immortal soul? Does thy heart never beat against the sides of its prison house, that its longing desires may be released? Is thy mind never moved by quick-stirring thought? Art thou pressing ever onward and upward? Art thou conscious of thy powers? Wouldst thou exercise them to the full? Knowest thou that thy capacities are boundless, and wouldst thou satisfy them? The spirit of God speaks to thee. It bids thee fill thy hungry soul with heaven's truth, warm thy affections into an everlasting love of holiness, and busy thy mind in making all things work together for good. Thus speaks, thus burns, the spirit of God. And now wilt thou, youth—and thou, age—and thou, father—and thou, mother—and thou, man—wilt thou quench the spirit of God?—*T. B. Fox.*

For the Register and Observer.

THE SIN AGAINST THE HOLY GHOST.

The doctrine, denominated 'the unpardonable sin,' is grounded on certain passages recorded in the xii. chapter of Matthew and in the iii. chapter of Mark's Gospel. In the xi. of Luke, we have an account of the sin of blasphemy, and of our Lord's remonstrance against it, but it is not here pronounced unpardonable. The passage in Matthew is the following; 'All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven. Whosoever speaketh a word against the Son of Man it shall be forgiven; but whoso speaketh against the Holy Ghost it shall not be forgiven, neither in this world nor in the world to come.'

The two principal points of consideration are the following; In what consists the blasphemy against the Holy Ghost? And is this sin absolutely unpard nable?

Our Lord uttered his powerful remonstrance and terrible denunciation, 'Because they said, he hath an unclean spirit.' What he had done by the finger of God his enemies attributed to the agency of Satan. He had done a good and glorious work, but they pronounced it nefariously wicked. He had wrought a godlike miracle, but they declared it to be a deed of darkness and of hell. The allegation made by the Jews against Jesus was most unreasonable, unjust and absurd. It was incomparably malicious and criminal. If they had wrongfully misrepresented the worthy and eminent works done by him as a man; as a man of most extraordinary wisdom and benevolence; that would have been a case of vile calumny and deep guiltiness. It would, however, have been nothing more than blasphemy against the Son of Man; a wanton offence committed against the best of men, doing the best acts in the exercise of mere human powers. But the offence committed by the Jewish Scribes against Jesus was of a far deeper character. He had been endowed with power from on high. The spirit of the Father dwelt in him. He did works which no man could do except by the power of God. Therefore, to calumniate Jesus, doing these works, was a calumny against the Father who sent him, and who wrought all these works in him. To blaspheme Jesus in this character was blasphemy against God. It was sinning against the Holy Spirit. Agreeably to this principle of interpretation, our Lord, on another occasion, said; 'He that receiveth me, receiveth not me [not me only; not me as a mere man] but him that sent me.' 'And he that despiseth me, despiseth not me [not me only; not me merely as a man, but me as the accredited minister of heaven; despiseth] him who sent me.'

If we have now given the right construction of the passage, the sin against the Holy Ghost, consists in unreasonably and maliciously ascribing the good and supernatural works of Jesus Christ, to a wicked agency, to a diabolical influence. The Jews from Jerusalem did this, and it was in reproving them for it, that Jesus uttered those passages on which rests the doctrine of the sin, above described. All this is easily understood. It is the most easy and natural interpretation. Here is no coercion upon the meaning of words; no violence done to language. And this consideration, it will be allowed, is something in its commendation.

We now proceed to our second inquiry; Is this sin absolutely unpardonable? And our answer is in the negative. We interpret the language on the principle of *intensity*. This principle is often employed, in the Bible, for the sake of force and impression. The prophets employ it. 'Thou hast done as evil things as thou couldst.' 'Jerusalem hath received, at the Lord's hand, double for her sins.' 'I am more brutish than any man and have not the understanding of a man.' And our Lord Jesus employed it. 'If any man come to me and *hate* not his father and mother, his wife and children, yea and his own life also, he cannot be my disciple.' Did our Lord intend to say that a man should have any real hatred; one particle of indifference or malignity; toward his near and dear relatives? Not at all. No one thinks it. The idea is *comparative*. It is the language of *intensity*. It inculcates supreme love, incomparable regard, to the character and cause of the great Redeemer of men. But it commands no real hatred toward any one of mankind.

On another occasion Jesus said; 'All the righteous blood, shed upon the earth, from the blood of righteous Abel to the blood of Zacharias—shall be required of this generation.' Did he design to say, that one man or generation could be justly responsible for the doings of another? Certainly not, for it would have been an untruth. 'The father shall not die for the sin of the children, nor the children for the sin of their father, but every man shall die for his own sin.' God rendereth to every man according to his own works.' What, then, did the Lord Jesus intend by the strong declaration that all the innocent blood, spilled upon the earth, from the very beginning of it, should be punished upon the Jews of that generation? We reply; It was the language of intensity. He meant to describe the tremendously awful judgments that would fall upon the nation before the existing generation had all passed away. The judgment would be so severe that it would seem as if all the blood guiltiness of every generation had all been concentrated upon the head of this one. There would be a time of distress, such as never was, since men were a nation; nor ever shall again be.

That there is no sin, strictly and absolutely unpardonable, is a doctrine that seems to be plainly implied and taught in many passages of both the Old Testament and the New. 'Come, now, and let us reason together, saith the Lord; though your sins be as scarlet they shall become white as snow; though red like crimson, they shall become as wool.' 'That repentance and remission of sins should be preached unto all nations, beginning at Jerusalem.' 'Unto you, first, God having raised up his Son, Jesus Christ, sent him to bless you by turning every one of you from his iniquities.' All sinners, 'Jerusalem sinners,' the chief of sinners, are invited to salvation through the medium of repentance. There is no hint of any exempts. Those who had spoken against the Holy Ghost, were from Jerusalem. But no exception of these is suggested. May we not then conclude that none of them were excepted? All transgressors are contemplated as pardonable; all sinners as candidates for repentance and salvation. The mission of the Gospel was to bless them by turning every one from his iniquities. S. F.

THE GREAT PROTESTANT PRINCIPLE,—'THE BIBLE ONLY.'

Unitarians strictly adhere to the great protestant principle, 'the Bible, the Bible only.' If any denomination of Christians have a right to say, 'The Bible only is our religion,' they have a right to do it. They disavow and utterly reject all human authority, and the interference of worldly power, by whomsoever exercised, in what relates to faith and conscience, in all matters purely religious. They neither directly or indirectly, assume the character nor act the part of masters in matters of faith, in what relates to conscience; they attempt no domination; they call for no prostration of the understanding in religion: nor do they allow, by word or deed, of any Master, in the Christian Church, but Jesus Christ, whom God hath placed at the head of it. They have no human creeds, articles of faith, authoritative rules of worship, formularies, or religious tests, but the Holy Scriptures only. They stand upon purely scriptural ground. From the Bible they derive their doctrine, by the Bible they support and defend it, and to the Bible they with confidence appeal for the truth of what they believe and profess.

This matter may be placed in a yet stronger light. The doctrines maintained by Unitarians are found in the very words of Scripture, and that in the most plain texts, in texts the meaning of which cannot be disputed; and in the words of Scripture, without addition or comment, they can and do fully express what they believe to be the essential doctrines of Christianity. They need not, but reject as worse than useless, the jargon of school divinity, the technical phrases of different sects, which have made the Gospel a sealed book to the people. They discard words which convey no rational ideas, and mysterious expressions which, while they dazzle and awe the ignorant, veil in clouds that light which is the life of men. It is their glory to be Bible-Christians, being convinced that Bible-Christianity alone can stand against all opposition, become universal, and regenerate the world. As no words can be more proper, so they can find none more suitable, to express what they believe to be the doctrine of Scripture, than the plain words in which it is expressed by the sacred writers. They admit no doctrine to be essential to Christianity, or truly evangelical, but what Jesus Christ and his Apostles plainly taught; and they have not the presumption to suppose that fallible and erring men, by concentrating what they call rays of light scattered in the Bible, in the focus of their creeds, and expressing doctrines so formed in unscriptural words, can add radiance to the sun of righteousness. Enough is said (and the correctness of this statement cannot be disproved) to show that Unitarians stand entirely on scriptural ground, and that on their part, in the great controversy, there is nothing to defend but what is expressed in the plain language of Scripture.

Can the same things with truth be said of the reputed Orthodox? If their doctrine be the doctrine of Scripture, it ought to be found, and to be capable of being expressed, in the words of Scripture. Is this the case? Most certainly it is not. If it be, why do they not so express it? What they contend for as essential and leading doctrines of Christianity, not only cannot be expressed in the words of Scripture, but is made out by inferential reasoning upon figurative and ambiguous texts; and the deductions which they dignify with the name of evangelical doctrines, on the very face of them, clash with the plain and positive declarations of Scripture. Hence it is clear that none of the reputed Orthodox stand upon what is purely unequivocal Scripture ground, and that, in the great controversy, they cannot support their system upon that ground only; yet on Scripture ground alone the controversy must be brought to issue and decided. It will not do for the reputed Orthodox to refer to human authority; that is irrelevant, and has nothing to do with the matter; nor to their creeds and articles of faith, whatever antiquity or human sanctions they may boast; for these are the very things in question, and the truth of which is controverted. If they cannot support and defend their system on scriptural ground, it will assuredly fall. Appeals to the passions, the prejudices, the worldly interests and local attachments of the people, may prop it for a time; but, as men, by the extension and improvement of education, learn the proper use of their understanding, and to command their passions,—as free and fearless inquiry spreads and grows, unfettering the soul from prejudice,—as the general diffusion of light and knowledge shall lead to a clearer view of the true interest of man, and give him more enlarged views of things,—in a word, as the march of mind proceeds with accelerated force, such appeals will lose their influence, until, at length, nothing will be received as the doctrine of Scripture but what the people can find for themselves plainly taught in the Scriptures.

RELIGION ESSENTIAL TO HAPPINESS.

Religion is indispensable to the happiness of life—to that rational, calm, uniform happiness, which alone deserves the name. Without it we may be elated, we may be stimulated to emotions of strong but transient delight, we may taste of many of those fountains of joy which our Maker has kindly opened for us in his Providence. But these excited and temporary feelings do not constitute happiness. That is something more deep and permanent. On what does it depend? First, on the free and proper developement of our nature, and next on a just comprehension and use of this life. He who has secured these two objects must be happy, for the mind rejoices in the consciousness of growth as truly as the child in the expansion of its bodily organs, and all the troubles which can incommode us arise either from our own irregular desires or from external circumstances. Let us know how to control the latter, and how to deny the former, and we need no more to render us sensible to all that is true and good in the universe. Everything will pour joy into the soul; every object, every event will speak to us of God, the Greatest and Best of all. Adversity is deprived of its power to wound us, danger does not dishearten, nor calamity depress us, nor even affliction quench the light of hope. Possessing in himself the spring of everlasting joy, the religious man is always happy; while he who has not this divine principle, is discontented, or disturbed, or anxious, stung by insult, maadened by defeat or discouraged by the evils that beset him. Carry me to the house of the rich man, who is not a child of God in temper and life, and though he be surrounded by the luxuries of all climes, I will pledge my faith, that in the day when the secrets of all hearts shall be revealed that man will acknowledge he was unhappy. Show me the statesman or the scholar, who is not a religious man, and though his name be wafted on every breeze, and his praise be echoed in distant lands, I will pledge my hope of heaven, that if he speak the honest language of the heart he will tell you, he knows not what that happiness is, which experiences no diminution in sickness, solitude and suffering.—And then go with me, and I will lead you to an individual, poor, solitary, infirm, almost friendless, who shall tell you of a peace that visits his soul like the strains of seraphic melody, of a joy that he would not resign for the wealth or the empire of the East, of a hope that sheds over his prospects a richer light than that in which the sun bathes the western horizon when it seems kindled with the glory of his beams, of a happiness which rests on God, and is as immoveable, and inexhaustible as the Supreme Mind.—Ay, go with me to a dwelling from which the mysterious power of death has taken its ornament, its strength, its earthly stay, and tell me what gives such serenity, such fortitude, such holy trust, such heavenly submission. Why did not

happiness follow the departed, and leave that family to the pains of unmitigated sorrow? *There* is religion, from which happiness can never be separated; and though the partner of life's hopes and joys, of life's anxieties and pains too, have been torn from the christian's side, he does not resign himself to lamentation, but goes on his way of duty, and where he cannot see, believes. Faith, the parent of religion, wonderful is its power! It can do what human wisdom never could effect, it can both teach us and enable us to rejoice in trouble, and to lay hold on an imperishable hope, when the ties of mortal love are severed. A hope, did I say, imperishable; yes—for it looks not to earth or time for its fulfillment. It binds the soul to heaven and to eternity, to Christ and to God. It reveals a future existence, resplendent with such beauty as eye has not seen, melodious with such strains of love and truth as ear has never heard, and filled with such glory as the most refined and ardent imagination has never yet conceived. But this hope can be cherished only by the religious man. He who lives without God in the world must anticipate evil hereafter.—*E. S. Gannett.*

CHRISTIAN REGISTER.

BOSTON, APRIL 10, 1841.

INFALLIBILITY AND FUNDAMENTALS.

The folly and inconsistency of censoriousness, bigotry, exclusiveness, are evident enough. The New Testament, in its spirit and letter, condemns as unworthy and unbecoming, at variance with just and enlarged conceptions of religion and human nature, that pride of opinion through which many bring others to the bar of their assumed infallibility, condemn their faith, their forms, their conduct, and put them without the pale of salvation, simply because in this respect, they happen to differ from themselves. If ever we feel ashamed of human nature, if ever a man appears to us little and contemptible, wanting in all the noblest qualities of a man and a Christian, it is when we see him assuming this *infallibility*, no matter whether it be the Pope, fulminating a bull from the Halls of the Vatican, or the Pastor of a village Church in New England, excommunicating a woman because she permitted some little children to dance to the music of a Piano in her parlor, and would not acknowledge she had done wrong and say she was sorry for it. We cannot all think alike, or feel alike, or act alike upon any subject, and it would be a very stupid world if we could, without any of those great elements which now serve for the discipline of character, and the developement and exercise of some of the sublimest virtues. And upon a subject, confessedly so difficult of perfect comprehension by the human mind, as religious truth, the idea of perfect uniformity of opinion and action, is an absurdity. But are there not a few great fundamental truths, which a man must believe and obey and which we may insist upon his believing and obeying? Now we suppose that there are fundamental truths of religion, we are not disposed to say that there are not. We suppose there must be some fundamental truths, which lie at the bottom of all religion. Unless a man believe in a God, for example, he cannot very well be a religious man, a worshipper of God; he is an Atheist. Unless a man believes that Christ came from God he cannot well be a Christian, he is a Deist, and so on. But the question is, who is to determine what the fundamentals are? Can we determine them for you? Can you determine them for us or for any one else? If you claim the right to determine them for us or for any others, we ask where you got that right? If it belongs to you as a man, a Christian, or a minister, then it belongs to us as a man, a Christian, or a minister, and the consequence is, we can determine fundamentals for you and you can determine fundamentals for us, we must be guided by your conscience and convictions, and you must be guided by our conscience and convictions, which makes folly and nonsense. The Pastor of a Church in one street in this city condemns us and our Brethren, and insists upon holding us up before the community as in a dangerous and damnable error, because our conceptions of the Godhead differ from his conceptions of the Godhead; while the Bishop and officiating Priests of another Church, but a few streets removed from the first, condemn this very Pastor as a heretic, and without the pale of the true Church, and regard him as unchristian, because he has undertaken to judge for himself, and refused to take his religion, its faith and forms and modes of worship at the hands of the successor of St. Peter, to whom they contend, Christ gave the keys of his kingdom, and power to loose and bind upon earth. Now, we suppose, if this Bishop, and those Priests, and this Pastor, have a right to determine fundamentals for us and our Brethren, and denounce and condemn us, as in a dangerous and damnable error, we have the same right to determine fundamentals for them, and denounce and condemn them, as in a dangerous and damnable error, as idolaters, because they worship and pray to one, who in our judgment is not the supreme and infinite God, and who, as we interpret the New Testament, has expressly commanded us not to pray to him, but to pray in his name; and thus we may go denouncing, condemning, reviling each other; and a pretty spectacle we should present to the great Head of the Church, who said, 'Judge not that ye be not judged,' to the Father of all, who hath declared himself to be the only searcher of hearts.

The truth is, we ought not to judge one another in this matter, 'to our own Master we st each stand or fall.' Each must determine imself what to him is fundamental in re- We have minds of different capacities, rently constituted, having a stronger affinity or tendency to some forms of faith and worship, than to others. But if we believe others to be wrong, to be in error, may we not say so? Ought we not to be earnest for the truth? Certainly if we believe others to be in error, we may say that we think so; but we are not to play with the lightnings of God's wrath, and follow them to the judgment seat of the Omniscient and determine, what can be known only to him, whether it is a fatal and damnable error or not. We may believe others to be in error, but we need not and ought not on that account to exclude them from our Christian fellowship, sympathy and kindness, and take upon ourselves authority to deny them the Christian name and exclude them from Christian privileges. It is necessary perhaps, it is unavoidable, that there should be different denominations among Christians, organization and effort for those views of religious truth in which there is a general agreement, but there is no necessity for a bigoted, denunciatory, exclusive spirit. We might agree to differ, to respect each other's difference, to speak with candor and fairness of each other's opinions and character, to sympathize and co-operate, so far as we have opportunity, on the great common ground on which all Christians stand. 'Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling block or occasion to fall in his brother's way.'

DR WARDLAW'S CHRISTIAN ETHICS.

In looking over a recent 'Catalogue' of Amherst College, we were surprised to find among the Text books, prescribed for the students of that institution, a volume entitled 'Christian Ethics' &c., by Ralph Wardlaw, D. D. We were aware that this book had been highly recommended by Dr Woods of Andover, and that it was much read by a class of Orthodox people; but we never supposed that a production so sectarian, one-sided, and false could be adopted as a manual of study in any College having the least claim to respectability. The leading idea of this work is, that almost all that the world has yet seen under the name of moral science is radically unsound, because it has overlooked the depravity which the fall of Adam entailed upon his posterity; and that human nature is not in a condition to yield any moral philosophy at all! Dr Wardlaw maintains that any system of ethics deduced from the study of human nature is undeserving of reliance, for two reasons; first, because man, the investigator, is depraved; and secondly, because man, the subject of investigation, is depraved. This is his language; 'A corrupt tendency has been infused into all man's speculations and reasonings; so that, on every point that relates to religion and virtue, his conclusions are not to be depended upon:' Also; 'How can anything but error and confusion be the result of an attempt to discover the principles of moral rectitude from the constitution of a depraved nature—to found the superstructure of moral science on the scattered and unstable rubbish of fallen humanity?' Now it really seems to us too bad to subject the youth of a college to the study of a work, whose leading principles are so utterly preposterous as these—thus, in effect, making the Calvinistic dogma of the Fall of Adam, the extinguisher of the entire philosophy of morals. Why pursue ethical science at all, if both man the investigator, and man the subject investigated, are so utterly corrupt, that no results that deserve to be relied on can be obtained?

But happily, the Doctor's argument from depravity is as good to refute as to support his strange theory. Is not he himself human, and so a partaker of the universal depravity? and if all men's moral reasonings are so vitiated in consequence of the Fall, as to render them unworthy of confidence, what reliance is to be placed on the Doctor's own? He, as a descendant from Adam and of course incapable, through inherited corruption, of arguing aright and arriving at just conclusions, sets about proving the doctrine of man's entire depravity and the consequent worthlessness of all the deductions of human reason relating to the great subject of morals. But what exempts him, more than other men, from the charge of incompetency? Why are his decisions on the one side entitled to regard any more than those of others on the opposite? May not the moral philosopher, in defence of his ethics, as justly plead the corruption of the theologian, as the theologian in defence of his dogmas may urge the corruption of the philosopher? Will the Doctor say, he proves the doctrine of the entire depravity of human nature, not by the exercise of his reasoning powers, but by the testimony of the Scriptures? But what is this, as one has aptly remarked, but 'only removing the difficulty a little farther back? For how are the Scriptures themselves shown to be worthy of implicit faith, except by previous reasonings? And if men's minds have been so depraved by the Fall as to render their decisions unworthy of confidence in all other matters, how can they be deserving of reliance in questions pertaining to the divine authority of the Bible? Do the Scriptures claim to be inspired? Yes; but how is this claim shown to be well founded? how but by a process of reasoning? We have to exercise our minds to prove the credibility of the sacred writings; this involves the establishment of their authenticity; and this rests upon the attestation of numerous witnesses, whose character and circumstances must be investigated, before their testimony can be accepted. This golden link of inspiration, then, does but terminate a concatenation of purely human reasonings, and can sustain no weight which they will not bear. To it, either as a conclusion, or as a source of further deductions, there must attach precisely the degree of credit or discredit which may belong to the natural judgments which are its premises. The case then stands thus. In the department of moral philosophy we have the mind engaged in analyzing the constitution and faculties of man; in the department of theology, we have the same mind engaged in analyzing that complicated historical evidence which, through successive steps of authenticity, the credibility, the inspiration of the Scriptures, is supposed to establish the entire depravity of human nature. A corrupt state of the investigating mind cannot be urged against the one process, without equally invalidating the other.' If, as Dr Wardlaw says, everything bearing the name of moral science is radically unsound and unworthy of confidence, because man's reasonings have been vitiated by the taint of corruption derived from Adam, then, and for the like cause, every thing called theology is also unsound and undeserving of reliance, inasmuch as it was by the exercise of the same depraved mind that this latter subject has been investigated, its sources of light explored, its evidences weighed, and its results established. Obvious enough must be to every one the destructive tendency of the theory maintained by this Scotch divine. Convince men that they possess a nature so corrupt that no conclusions of their reason as to morals deserve to be relied upon, and you put them in a state of soul to reject Christianity itself; for you deprive them of confidence in the only power God has given them, whereby the human mind can ascertain this blessed religion to be divine.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Boston Transcript contains a letter from a young American, giving a graphic description of an Anniversary of the British and Foreign Bible Society. The closing part of the letter is as follows:

This, remember, is the Bible Society. They confine themselves to the unadulterated word of God. They have circulated more than half a million copies last year and over ten millions in all. Their income was over $500,000. All over the earth they have their stations and agents. The Secretary said he believed even the Barings themselves, never in one day, accepted bills from so many quarters. They count upon it, and do not hesitate to be in debt $200,000. They count upon its increase too. It has increased from the beginning, and some $75,000 the last season alone.—The Society has issued 107 different volumes of Bibles in more than eighty languages. A splendid beneficence it is indeed, beautiful in spirit—in management, a glory to Great Britain—in operation, a blessing to the world. It almost makes amend for bloody ravages in which England has often led the way. It cheers me with the consciousness of improved humanity, and with the hope of still better days. I give you the Bible Society as a specimen. It is no more than a just one. Most of these societies, I believe, are conducted upon what Christians generally would call broad, liberal principles. All of them are distinguished by the strongest English traits and habits of *business;* by great energy, and fearless enterprise, united with steady judgment and accurate calculation of particulars. No Mercantile firm in Great Britain could do that business better than they do. Their reports, however extensive, are infallibly correct to a farthing; and, at the same time, succinct and clear as light. Their zeal as institutions, or as individuals, does not interfere with their coolness or science as agents in a great undertaking on behalf of the whole religious community of Great Britain. It only makes them still more scrupulous, assiduous, and faithful.

UNITARIANISM IN NEW ORLEANS.

[New Orleans Correspondence. No. IV.]

New Orleans, March 7th, 1841.

Messrs Editors,—I propose to give you some idea of the state of Unitarianism in this city. Nominally it does not exist to any extent. True, there are many Unitarians here but they have not organized, and show no disposition to erect a church. This seems strange to those unacquainted with the circumstances. How happens it, say they, that in Mobile, Cincinnati, Louisville, St Louis,—in fine, in most of the Southern and Western cities, the Unitarians have had zeal enough to establish churches, or, at least, to have occasional preaching, while in New Orleans, the greatest city of them all, where there are known to be many intelligent, zealous and even wealthy members of that denomination, there is found no church nor preacher of their peculiar faith? To this inquiry, I answer, that though ostensibly we have no Church nor preacher, yet really we have both in a very flourishing condition. Yes, in the heart of this great city, where many seem to suppose Unitarianism is not to be found, is a large and flourishing Unitarian Church having for its pastor one of the most talented and eloquent preachers in the country. It is often said, 'What's in a name?'—'A rose by any other name would smell as sweet.' Not so. There is much in a name. Were the Church to which I have alluded, to have 'Unitarian' emblazoned upon its walls, it would soon be deserted by many a hearer, though, in that case, many would attend who do not now. Rev. Mr Clapp (the clergyman to whom I have alluded) is a Unitarian in every sense of the word. I am proud to acknowledge him as such; for he shows in his life and preaching, that our system of faith is not 'a dead and lifeless thing,'—but, on the contrary, instinct with life and beauty and power. His sermons are mostly practical; he protests against constant disputation and contentions; and because in doing so he has not hesitated to blame the Unitarians, as well as others, it is said he is no Unitarian. When he preaches against 'Trinitarianism,' or 'Total Depravity,' or 'Infant Damnation' or Calvinistic 'hell-torments,' it is done incidentally, practically; generally, to show the deadening influence of such views of God as these doctrines suppose, upon the hearts of men; how their tendency is to blast our hopes, to blight our affections, to petrify the heart, and especially to cramp and enchain the illimitable powers and tender susceptibilities of the human mind. His preaching is always extempore, though his method is pre-arranged. His illustrations, which are often exceedingly beautiful, and his appeals which are frequent and of the most touching tenderness, are generally the suggestions of the moment. He so dislikes 'the dry bones of theology' that he never disturbs them, unless compelled by his feelings to utter a heartfelt protest against the attempts of the bigot to substitute them for the life breathing spirit of Religion. But, whenever these occasions do occur, when his own theology shows itself between the crevices, so to speak, of his discourse, then we find his faith to be that professed by our denomination. I must give him credit for more zeal, more practical earnestness, more real eloquence, than is commonly found in our pulpits. This is owing, in a measure, to the spirit of this southern country, which is impatient and impetuous. The style of preaching common in Boston, that of Dr Channing or Dr Ware for instance, would not be popular here. It is too quiet. Rashness is much more excuseable here than tameness. One fact which adds much to Mr Clapp's popularity here is his remaining year after year, despite the heat, the fever, or the cholera. In mid-summer, when the very air is laden with pestilence, and

'Death's toll, whose restless iron tongue
Calls daily for his millions at a meal,'

peals forth its mournful voice, in one 'long continuous note of sad monotony,' then may be found, hand in hand with the Angel of death, this devoted minister, comforting the sick, soothing the pillow of the dying, administering balm to the wounded spirit, and consoling the bereaved heart. For these many years, has this servant of God performed these solemn duties, until he has entwined his affections with those of his people in inseparable union.

I have reason to think that these remarks will surprise a portion of your readers; Rev. Mr Clapp having once preached a heterodox discourse on Reform in Rev. Mr Pierpont's Church; having once published a defence of slavery; and what is much worse, having himself owned for some years several slaves. I do not propose to defend him against these charges. I would only say, that judging him by his every day life and conversation, by his fearless independence, by the place he holds in the affections of his people, by the whole spirit of his ministry, he comes as near to my idea of a Christian Pastor as any one whom it has been my privilege to know. I have nothing to say in favor of slavery or slaveholding; but neither shall I conceede that a man is necessarily an infidel and unworthy of respect because he holds slaves; not at any rate until I am willing to call Washington an infidel and a foe to his country. I would only remark, *en passant*, that there is more than one kind of slavery, not uncommon in this country; it is that which confines a man so exclusively to one hobby, that whoever does not consent to go all lengths with him is pronounced to be an enemy to freedom. Whether one, who has so subjected himself to a single idea, that it controls every action, warps his judgment, destroys his temper and divides his family, is more worthy of the pulpit than one who is always engaged in the 'sweet charities of life,' whose servants would lay down their life for him, whose family is the centre of the 'hearts best affections,' who is loved by a whole community, I leave to the impartial reader, I submit to yourselves Messrs. Editors, to judge.

In giving this account of the Rev. Mr Clapp, and stating that his society is in a flourishing condition, I give you an idea of the state of Unitarianism in our midst. By name it is little known. It is welcome in many families—a child without a name. 'They entertain' Unitarianism 'unawares.' I may add in conclusion that there is less Sectarianism in this place than in any I was ever in. The prevailing spirit is liberal. Unitarians, Calvinists, Episcopalians, Catholics and Nothingarians, contributed towards building the Methodist Church. In my next I shall give you a description of our Church, and shall take some pains to furnish you with an abstract of one of Mr Clapp's sermons, that you may judge for yourselves, what faith he preaches. Bear with these desultory letters and in return you shall receive many facts, and as correct an idea of the place as 'we three' can give you.

C. J. P.

[From our Correspondent in England.]

TRAVELLING SKETCHES. NO. VIII.

From a Lady in England to her young friends in Boston.

To the traveller in picturesque England, the several counties present as varied an aspect as can well be conceived. The bleak and barren hills of sea girt Cornwall, with all its underground riches of tin, are not to be seen in the fertile, beautiful garden of Devonshire. The Tors and Combs are here seen in all their quiet beauty, divested of the majesty of grandeur, but presenting the soft, sweet home-like scenery which touches the hearts of those who have been absentees, like the music of former years, recalling fond associations and all the pleasures and pains of childhood.

Somersetshire and Gloucestershire, in both of which counties the city of Bristol stands, have much to boast of in respect to scenery, particularly the village of Clifton, which has been my home for some months. This far-famed place is becoming familiar to Americans, from the circumstance of the Great Westren arriving and departing from Kingroad, which is about five miles from Clifton, and near the union of the Avon with the Severn. It is not Shakespeare's Avon; Oh! no, far different: this is a little muddy stream, which owes its importance to its beautiful banks, and to the flowing of the tide, which, at stated periods, adds water enough to bear mighty ships and steamers upon its surface; but at the ebb tide, a single ferry boat, fixed in the mid-way, with the aid of a single plank on each side, will enable you to walk across this insignificant but commercially important river. Those who arrive at Kingroad in the Great Western, are soon transferred to a much smaller boat, and conveyed to the Cumberland basin, the entrance to which is not large enough to admit the noble steamer which has brought them across the Atlantic. This inconvenience is, however, soon to be remedied. Should an English party be returning, after a long absence from home, they will be transported at the sight of the Leigh Woods on one side, and St Vincent's rocks on the other; a thousand pleasing associations will, if their feelings are not too powerful for speech, lead them to point out the entrance to Nightingale Valley, in the woods, and the building which stands conspicuous as Cook's Folly, on the rocks; but the American will think of his own beautiful Connecticut, and exclaim, 'this is nothing to what I have left behind;' Can we doubt that both are right to feel thus?

To those who live in the city of Bristol, Clifton is a paradise, and on a fine day, your own beautiful Park does not, of a Wednesday or Saturday afternoon, present a more lively and interesting scene than does the Down at Clifton: here are seen the lovely children of many of the inhabitants, with their nurses; schools of both sexes with their teachers, not free and frolicsome, skipping over ropes, or driving hoops; no, this would not do in aristocratic Clifton. The young ladies walk with stately dignity, two and two, the governess behind, and not until they are beyond the ken of man may they unbend, and run to pick the first violet, or pluck the varied specimens for the Hortus Siccus, which probably every one is desirous to fill; nor can these fair votaries of science be in a more favorable situation for botanical or geological reseaches; nearly a hundred different sorts of plants, some of them peculiar to the place, are produced here, and between the strata, in small cavities in the rocks, are found the Bristol diamonds. The limestone body of these rocks is a species of marble, susceptible of receiving a fine polish, and various specimens are made into small portable articles, such as vases, candle receivers, small slabs for chimney ornaments, on which figures of great beauty sometimes appear. These are offered for sale by children carrying them about in baskets, or at stands, placed in various paths leading to the Down, where, if you please, you may watch the process by which the polish is produced. To lovers of nature, Clifton presents irresistible charms. This Village of Palaces on the rocks contains about fourteen thousand inhabitants; these can, from their princely abodes, look across the Avon, dwell with delight on the splendor of the sun setting behind the woods, and feel, that, though they are surrounded with so large a population, yet, nature in her most enchanting form is all before them.

There is every thing in the appearance of the banks of the Avon to sanction the idea that they were once united, and separated by some convulsion of nature. A work is at present going forward by which to unite them again; a suspension bridge will ere long be finished, when buildings will soon be erected on the hitherto natural side, and spoil all the romance of the scene. The operation of blasting rocks is everlastingly going on; much of the fine old gray surface has fallen into heaps of small stones and rubbish, which forcibly remind you of Southey's observation, that they are selling the sublime and beautiful by the boat load.

Mr Owen has visited Bristol this winter, and caused great excitement by his lectures on Socialism; he was met, and his arguments were refuted by Mr Brindly, a church-man not yet in orders, who said he thought that after he was ordained it would be beneath his dignity to argue with such a person as Owen; he pleased many persons, and was rewarded for his zeal; but he offended a large number, by calling all marriages not performed in the Church of England 'broom-stick marriages.' Dr Barber, formerly of Harvard, has also attempted to introduce himself to the Clifton literati, and gave an introductory lecture on elocution. I made one of about a dozen who attended it; he was very angry that in so genteel and enlightened a place he could not command an audience, and declined continuing his course. S. M.

RECENT PUBLICATIONS.

THINK ON THESE THINGS. A Sermon delivered in the Unitarian Church, Newport, R. I., Sunday, Feb. 28, 1841. By Charles T. Brooks. Published by Request. Newport: 1841.

We are greatly pleased with this discourse. It must have been listened to with satisfaction and profit, and with the same it cannot but be read. The Sermon was occasioned by a state of extraordinary religious excitement in the community; and the preacher after noticing some of the evils that too often attend and follow Revivals, popularly so called, proceeded to say, that he 'thought it would be seasonable to call attention to the following words of the Apostle Paul:—'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things.' Philippians iv. 8.

'We are here reminded of two things. We are reminded of the importance of calm thought in Religious matters, and secondly, we are reminded what the things are, of which we should speak. Thus the text addresses at once those who think too narowly on the subject of Religion and those who neglect to think at all. It teaches one class what a broad subject it is that claims their attention, and reminds another class that it claims the attention of thoughtful minds.'

We make room for the following passages from what the preacher well says under the two heads above named.

DUTY OF THINKING ON RELIGIOUS SUBJECTS.

The cause of Religion—the glory of God—the kingdom of the Redeemer is not advanced by teaching men and young men that they must not reason—must not think for themselves—must not deliberate—must not pause and ponder.—The ranks of professing Christians may be increased—but many souls are hindered from coming to Christ and God—from coming to themselves and truth and duty. They are driven out of themselves, and therefore away from the spirit of God. Children must be taught and trained to think—young men must be admonished and exhorted to think instead of being drilled into systems of belief which human authority has framed, however sound and essential those systems may seem and possibly may be. Whatever, in other respects, the merits of the case may be, the right of individual, independent thought must not be invaded—the duty of such thought must not be neglected.

MERE FEELING NOT ENOUGH.

Mere general feeling—the mere vague desire of virtue, unsupported by calm purposes of pursuing virtue—is not enough to make a religious character. We all are visited at times, (the worst at some times, and many of us, it may be, very often) by good thoughts and holy desires; and when such thoughts and desires do visit us, we undoubtedly wish, for the moment, that they might always dwell with us, and perhaps we hope and trust that the time may come when good thoughts and feelings shall be not merely angel visiters, but the bosom friends and companions of our souls. But such hopes and wishes, though good and praiseworthy in themselves, are mere emotions, influencing at most only the fancy. Perhaps for a while they may improve the heart, but they *endure* only for *a while*. They have little or no lasting effect upon the life and character, because after all they are but the *amusements* of the spirit's dreaming hours—they are not the subjects of serious and wakeful thought; and when we pass from such religious musing to the scenes of busy life and mingle in its duties, its trials and its temptations, we are wholly unprepared to encounter them, because we have not by serious reflection fixed in our minds religious principle.

WHAT ARE FIT SUBJECTS OF THOUGHTFULNESS.

The very first article in the Apostle's direction is that we should think of what is *true*—and is not here the foundation of all religious life? Is it not truth, and truth alone, that sanctifies and saves the soul? Is it not truth—truth seen and then felt—that converts and leads men to repentance? Here, then, is the root of faith, religion and piety; and which is more important, the branch or the root, the superstructure or the foundation, judge ye! The fact that the Apostle dwells upon these good and lovely qualities last by no means implies that he would dwell upon them least. We have high authority for considering a *hearty* fulfilment of our moral obligations toward man as necessary for a proper fulfilment of our more direct duties to God—'for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?'

To be interested in Religion is to be interested not merely in certain special exercises—not merely in certain forms and ceremonies—least of all is it to be interested with a morbid selfishness merely in one's own private feelings and sensations—but it is to be interested in doing all our duties even the most ordinary contentedly and cheerfully and patiently to the glory of God—it is to be interested in loving our neighbor as ourselves and doing him all the good we can—in treating him kindly, respectfully and benevolently as a man and a brother—a man who has a soul to be saved. To be interested in Religion is to find a peace and pleasure which the world cannot give in denying ourselves, sacrificing our own idle thoughts and evil passions—tearing off every disguise and generously sacrificing our pride, vanity, ambition and every feeling that is unworthy of a man and a Christian on the altar of neighborly love and to the glory of the Universal Father.

THE RIGHT SORT OF A REVIVAL DESIRED.

Revivals, popularly so called, seem to me not to allow sufficient pause for permitting men to think soberly and reflect calmly and see things as they are.

Am I therefore against all revivals of Religion as such—awakenings of pure and undefiled religion in the human bosom? Then why do I stand here from Sabbath to Sabbath, to utter what I conceive to be the truth? Why have I been endeavoring now to awaken earnest thought on the subject of Religion? Certainly I am for revivals of Religion. With the Apostle I would that while the outward man perishes, the inward man might be renewed day by day. I would to God that faith, hope, and above all charity, might be awakened and renewed daily in our hearts, in our homes,—in the heart of this whole community. My heart's desire and prayer to God is that we may be saved—from what?—from every unholy emotion—from every vicious habit—from that pride which is ashamed to think of Religion—from that giddiness which cannot pause to think of Religion—from that dulness which is too indolent to think of Religion—as well as from that spirit of tyranny and servility which is afraid to think of Religion.

Why should not every day witness a revival of religion in our hearts and our homes, though not necessarily in our Churches? Let it not prove that we are less earnest in our Religion than others, because we hold the doctrine that Religion instead of being a part is every thing—instead of being a matter of times and seasons is a matter of every day and hour. Let it not be that we neglect the great salvation merely because we regard salvation as a deliverance from present and pressing dangers. Let it not be that we in any way or shape make light of sin, merely because our consciences, as well as our Bibles, tell us that it is our own work and not an inherited disease. Let it not be that we think ourselves peculiarly safe in delaying to forsake sin merely because we read and know that 'whatsoever a man soweth *that* shall he also reap.' If we must look to others, let us do it not for the purpose of gratifying a spirit of uncharitableness and unchristian severity, but for the sake of learning a lesson of wisdom. While we 'prove all things,' let us 'hold fast that which is good.' Let us 'hold fast that which is good.' Let us remember the words of our Master and of reason:—'What is that to thee? Follow thou me!'

Let nothing that we may see or hear hinder us from 'looking unto Jesus,' and learning from him, who was meek and lowly yet always about his Father's business, 'what is that good and acceptable and perfect will of God' which we were sent into the world to do.

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On Prayer. By Rev. John H. Morison. Printed for the American Unitarian Association. Boston: James Monroe & Co. Price 3 cents.

We have here No. 163 of the publications of the A. U. A.; and a very good practical tract it is, on a subject of the greatest importance. An extract follows:

'While we pray for the gifts of this life, the desire of spiritual improvement which might otherwise be chilled or stifled is brought out, and the stronger it becomes the more earnest will be our prayers for spiritual attainments. Here is the great field for devotion. It then becomes not merely the cry of a weak and erring creature, cast down by the misfortunes of life, combatting with its evils and reaching forward to its possessions; but of a sinful creature praying that his sins may be forgiven, of an ignorant being praying that light may shine upon his steps, that the path of duty may become plain, and strength be given to enable him to walk therein. Not more earnestly does the father or mother pray for the life and safety of their children in the hour of peril than he for the life and salvation of his soul. And the simple act of prayer, though it is not all, will of itself strengthen our faith and purify our hearts. The feeling that we are in the presence of God must hush all sinful thoughts. We are assimilated to the superior minds with whom we associate. While with them we feel ourselves in a different atmosphere. We drink in a pure spirit, and leave them feeling that virtue has come out from them, and that we have been made wiser and better. There are those whose countenance and tones ever awaken within us a purer life. We cannot be with them without feeling gently rebuked and excited by their example, by the quickening influence of their thoughts, the calm enthusiasm of their faith. But what are all human companionships compared with that of the divine mind? None enters so deeply into the heart, or infuses into our very nature such breathings of holiness and love. By prayer, in the stillness of all worldly thoughts, I am admitted into the presence of God. Around me is the infinite majesty of the most high—a purity before which the heavens shrink back as unclean,—a wisdom before which the highest wisdom of angels is but folly,—a love which looks with tender mercy on the lowest and most sinful of his creatures. I cannot stand in such a presence, and hold intercourse with a being like this, without feeling my nature quickened, elevated and enlarged. Higher conceptions of truth and holiness open before me; I am drawn forward by stronger and more hallowed desires, which utter themselves in prayer. And, again, with new attainments, new conceptions of truth spring up, and before them always is a reaching out of the soul for something higher than has yet been realized or conceived. Thus prayer rises with us stronger and stronger, from the first feeble sigh of penitence to the highest conceptions we may reach of spiritual greatness. Our ideas of God open out broader and more pure, and as the astronomer who first employed the telescope, looked farther into the depths of heaven, and found there myriads of stars, whose light had before fallen upon no human eye, so with our spiritual discernment improved by faith and prayer, we look farther into the deep things of the mystery of God, and behold there new visions of beauty, truth and holiness, which we long to realize in our lives.'

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Christian Union. A Discourse delivered before the Unitarian Society at Trenton, January 10th, 1841. By Eliphalet Buckingham, Utica. John P. Bush. 1841.

In this discourse, Mr Buckingham sets forth with a good degree of ability and force, and with great simplicity and directness, the causes and evils of dissension and a sectarian spirit, and the grounds and extent to which Christian union may be effected. The Sermon breathes an excellent spirit, and is full of just and sound thoughts and principles, which we wish were more recognized and acted upon in all Christian communities. The Christian union, for which Mr Buckingham contends, is an unity of spirit in the bonds of peace, and not an unity of *forms* and *opinions*, as will appear from the following passage.

'How much of union, or what kind of union we ought, as Christians, to attempt to bring about. Shall we do away with all denominations? Shall we lay aside every name except that of Christian, or friend, or disciple? If in a large community, one Church shall choose for itself Bishop, Priests and Deacons, and subject itself to their government; if another shall think the Church best governed by Synods, Presbyteries, and General Assemblies, will it be sinful in the one to be Episcopalian, and the other Presbyterian? Must all Christians unite in one form of worship, all worshipping with the prayer-book, or all worshipping without; all Churches giving heed to the counsels of the Bishop, or all, on the other hand, determining each for itself what may be right? We cannot so unite; it is by no means necessary. In certain communities, religion may flourish most under the charge of Bishops and Priests; in another it may flourish most when all men are equal in respect to official dignity. One individual may find his devotional feelings quickened most by the time-hallowed language of the prayer-book; another may find that its repetition palls upon his ear, and will pray best while following an extemporary effusion. The Methodist Church, by means of its organization, is doing, and has done an amount of good throughout the world and throughout our country, which, as Christians and as Patriots, we cannot too heartily rejoice in. The Roman Catholic Church, much as many are prejudiced against it, has through ages been carrying the cross of Christ to distant lands, through perils and sacrifices numberless; and, in lands where it has flourished, the poor, the sick, and the stranger have had reason to bless its beneficent institutions. We cannot wish that there were no other Church than our own. Religion flourishes most, when its forms are various, and meet the various tastes of individuals. In a large community, we can pass our brother in the street and bid him 'God speed,' though he goes to worship at a Cathedral, and we are on our way to an humble school-house. And in a community small as our own, we can and ought to rejoice that various forms of worship and discipline are maintained, and it is our duty to pray that the labors of every Church around us, which is gathered in the *name* of Christ, may be blessed.

The Christian world, we doubt not, will always be divided into Churches of various denominations. Let it be so. We can worship in peace, and love one another, and be happy together, though our ceremonies and our discipline differ; and we might as well ask that all men should wear cloth of the same color, and clothes cut in the same fashion, as ask that all men should worship with outward forms precisely the same. Union, in respect to forms and discipline, is not needed, and would avail to no good if we could produce it. Nor, in the second place, is it necessary that we should agree in respect to religious *opinions:* men can not so agree; not because they will not, when they come to the knowledge of all truth; but because men in this world see only in part, while part remains hidden in darkness from their minds. We are all right in some things, we are all wrong undoubtedly in some. We study, we seek for the truth; but who can boast that he sees it face to face? Shall we expect all men to agree with us, when now, ever since the commencement of thinking, men have been disagreeing in opinion? Oh, no! The wisest differ. It cannot be otherwise with us. When we look through the history of the past, and see how many great and illustrious names adorn its pages, and then remember that they have ever been arrayed in defence of differing opinions, we cannot but draw a lesson to teach us our own ignorance and liability to err. Two neighbors will differ about the best method of managing a farm; and when we cannot agree about the simplest matters, subjected to our daily observation, shall we expect all men to agree concerning God, whom no man hath seen at any time, and his ways, which are infinitely above our ways? Let us not imagine that concerning subjects, so far surpassing human thought, all men will or can agree with us, while we are all imperfect, ignorant, and erring.

But if we cannot be united in the observance of the same *forms*, if we cannot agree in the same *views*, what kind of union, it will be asked, can we attain? And I reply, we can attain to union, harmony of feeling, respect for one another's religious views, regard for one another's integrity in seeking truth. If God bears with us, why should not our fellow men bear with us? If God bears with our fellow men and visits them with a thousand blessings, why should we persecute them with our hard thoughts, and punish those with our dislike whom God has thus far appeared to love as much as he does ourselves? We are children, bound to love one another. We are weak and erring, and are wicked when we denounce one another. We all have need to be forgiven; and shall we be guilty of the presumption of pronouncing one another aliens from God, enemies to his truth, and shut out already from his mercy?

NORTH AMERICAN REVIEW.

The April number of this Journal made its appearance punctually, as usual, on the first day of the month. It embraces, as will appear from its table of contents, articles on a variety of subjects of interest and importance. Article 1. Massachusetts Provincial Congress. 2. Arts of design in America. 3. Music in America. 4. Quincy's History of Harvard University. 5. Literary Property. 6. The Cochin-Chinese Language. 7. Northeastern Boundary. 8. Lowell's Poems. 9. Account of a Deaf, Dumb and Blind Child. 9. Dramas of the Princess Amelia. 11. Critical Notices. The articles, that we have had leisure to read, are written with spirit and ability, and we have marked several passages with which to enrich our columns hereafter. We were very glad to find honorable mention made in the third article, of the Report of Mr T. K. Davis, on the introduction of music as a part of the regular system of instruction in the public schools of this city, a document to which we listened with great pleasure as a member of the School Committee at whose order it was prepared, and in the spirit and principles of which we fully concurred. This Report ought to have been more extensively circulated than it was. We hope the notice so properly taken of it by the reviewer, may direct the attention of those in all parts of the country, who are entrusted with the care and management of the Public Schools, to the great subject of which it treats.

UNITARIAN SOCIETY AT ROCKFORD, ILL.

The N. H. Sentinel says: 'We extract the following from the Rockford, Ill. Star, of Feb. 6: "A meeting was held in this town on Wednesday evening last, for the purpose of making arrangements for the formation of a Unitarian Society in Rockford, and of devising the means of supporting and procuring the regular ministration of a clergyman.—A committee, consisting of Messrs Richard Montague, Isaac N. Cunningham, Francis Burnap, Ephraim Wyman, and James M. Wright, was chosen to promote the design. A subscription was taken." In the Rockford Express of Feb. 20th, notice is given that Rev. Joseph Harrington of Chicago, would preach at the Court House in that town on the following Sabbath.'

*** The Hartford and New Haven 'Congregational Observer' says, that John Quincy Adams, in his Lecture at the Tabernacle, N. Y. 'propounded three articles of faith, viz. the being of a God, the immortality of the soul, and the divine mission of Jesus Christ, as the only essential doctrines of Christianity, on which all lovers of their country should unite against the destructive radicalism and infidelity of the day.'

'GO THOU AND DO LIKEWISE.'

A gentleman, Mr. T., of ——, of the State of N. Y., went twice, some time ago, to the neighboring town of Dover, in order to hear the Unitarian minister,—never having, we understand, attended there before. A few days after, he subscribed $40 for the support of preaching; and he has recently paid $30 for the purpose of constituting G. F. Esq. of D. a Life member of the A. U. A.

SABBATH, MINISTRY, AND CHURCH CONVENTION.

Our readers may expect that we shall give some account of this convention, which met last week in the Chardon Street Chapel. There is no occasion for our saying more of it, than that it continued its sessions three days, meeting morning, afternoon, and evening; that few persons allowed their names to be entered as members, or took part in the proceedings, and most of these were from the country; that three fourths or more of those who were seen in the chapel at different times, seemed to have gone there from curiosity, remained but a short time, and left with feelings of disgust; that very little interest and less sympathy were awakened in the city in behalf either of the convention itself or of their professed objects; that the debates, with few exceptions, were unworthy of the topics discussed, and discreditable to those who engaged in them, whether regard be had to the temper manifested or the arguments urged; and that, finally, not only was no vote taken on the question at issue, but, so far as we could see, no results, of any sort, were produced, of much interest or importance to the community.

DEATH OF THE PRESIDENT OF THE UNITED STATES.

Ordinary political events come not under our editorial notice; but on an event so unexpected and melancholy as the death of Gen. Harrison, our feelings will not permit us to be silent. In common with all our fellow citizens we shared in the general feeling of gloom and regret, which the reception of this sad intelligence on Tuesday last awakened. It is an event, which speaks to the heart and conscience of this people more directly perhaps, than any that has occurred in our history. The great and wise and good, the distinguished in council and on the field have often departed from the midst of us. Four, who have held the office of Chief Magistrate of the nation, have been laid in the dust. But in these cases, death came when the measure of earthly fame and earthly duty was complete, when it seemed meet that the immortal spirit should be released from its feeble and shattered tenement to enter on its rest and reward on high. Now however the blow has fallen upon one, who was at the zenith of his usefulness and his honor, who, but one short month before, had entered upon the office of Chief Magistrate of the nation with high and noble purposes, with such a strong personal popularity, as secured to his measures the necessary support of the people, and with such an honesty of intention and such wisdom and experience, as filled all minds with hopes of benefits and blessings to flow to the country from his administration of its affairs. But these hopes are disappointed. The baton of office is struck from his hand. His robes of honor are laid in the dust; his power and glory are gone, his splendid mansion exchanged for a narrow grave, and the name, which but yesterday was a rallying cry to millions, hath now no power, save to awaken regret that he, who bore it, is no more. May God sanctify to the nation this bereavement, which we are called to acknowledge and lament. The death of Gen. Harrison was announced to the country in the following appropriate and solemn manner by the Cabinet at Washington.

City of Washington, April 4, 1841.

An all-wise Providence having suddenly removed from this life, WILLIAM HENRY HARRISON, late President of the United States, we have thought it our duty, in the recess of Congress, and in the absence of the Vice President from the Seat of Government, to make the afflicting bereavement known to the country, by this declaration, under our hands.

He died at the President's House in this city, the fourth day of April, Anno Dominni, 1841, at thirty minutes before one o'clock in the morning.

The People of the United States, overwhelmed, like ourselves, by an event so unexpected and so melancholy, will derive consolation from knowing that his death was calm and resigned, as his life has been patriotic, useful and distinguished; and that the last utterance of his lips expressed a fervent desire for the perpetuity of the Constitution, and the preservation of its true principles. In death, as in life the happiness of his country was uppermost in his thoughts.

DANIEL WEBSTER, Secretary of State.
THOMAS EWING, Secretary of Treasury.
JOHN BELL, Secretary of War.
J. J. CRITTENDEN, Attorney General.
FRANCIS GRANGER, Postmaster General

When our last paper went to the press, the illness of the President was not considered alarming and therefore was not noticed under our head of secular news. He was seized on Saturday March 27th, with pleurisy and billious fever, which it was hoped for several days his vigorous constitution would enable him to pass safely through. On Saturday April 3d, it became evident however that the disease would terminate fatally. He expired at an early hour on Sunday morning, April 4th.

Leicester, March 29th, 1841.

Messrs Editors,—I was as much surprised on reading the communication of 'The Editor of the Monthly Miscellany' in your paper of Saturday last, as he could have been at my perceiving a bitter, contemptuous tone towards Abolitionists in the extract from the 'Miscellany' published in the Register of March 6th. If I believed, Gentlemen, that I had taken an unjust view of the extract, and that I had 'overlooked,' as my friend of the Miscellany thinks I have, the 'plain' purport of it, I would submit in silence to the correction he has aimed to make, and trouble you and your readers no farther on the point. But I do not think that I 'overlooked' the meaning of the extract. My first view of it remains unchanged. The 'Editor of the Miscellany' quotes certain expressions, and alludes to others, in that extract, as probably those deemed offensive. But he defends the author of them from the imputation of 'bitterness,' &c, on the ground that he is not so much expressing his own views as 'referring to the state of opinion and feeling at the South.' It may seem presumptuous in me to differ here from the 'Editor of the Miscellany' with his better oportunities of knowing the real views of the contributors of that Periodical. Nevertheless, I do understand the writer of the extract in question to be expressing *his own views;* and I quote a few lines in support of my opinion. That his views coincide with those of the South, I do not dispute. It is evident. But here are his words:

'Dr Channing says in the work before us, that individuals of any standing or influence at the North ought to speak out fully and decidedly against slavery. We tell him it is of no use under the circumstances. The late combined movement must wholly subside, nay, the very odor of it must have time to pass quite away, before any thing can be done to advantage. Dr C. says that the Societies are going down, and therefore individuals should be stirring. Very well; when they are gone down, and it is fully *understood* throughout the land that they are extinct, then something may be done to good purpose, and in a legitimate way, by individuals; but not sooner. And that time has not arrived. We wish we could believe it near.'

If it be not manifest from this that the writer is uttering *his own* views (whosever else they may be, also), then I can only say that the language is calculated to mislead common readers, like myself.—In another place he virtually tells Dr Channing that *he might as well have been silent*, as to have published his Tract on Emancipation. Now I ask if the tone of the above language is not indicative of much warmth and asperity of feeling against Abolitionists and their doings? What is the saying that the whole efforts and labors of the Abolitionists, as such, must cease and be forgotten, 'and the very odor of them pass away before anything can be done to advantage,' but a direct censure of those efforts as ill-conceived, totally destitute of any *adaptation* to the end they propose to reach. When I see a reproach cast upon any cause or project, I understand that its friends and supporters are intended to be ridiculed as mere schemers, incompetent philanthropists.—If the writer of that article, or the 'Editor of the Miscellany' for the writer, *disclaims* all such feelings towards Abolitionists, I shall rejoice, and have no more to say on the point. But I certainly need an anointing of the eyes, such as I never yet have had, before I shall be able to see the *language* of the extract in question divested of 'bitterness and contempt.' One cannot reason himself out, or be reasoned out, of what he feels.

My brother of the 'Miscellany' thinks it a proof of the calmness and candor of the author of the article that he so freely acknowledges that 'some of the best men living or dead are among the Abolitionists.' I confess I see no especial candor or merit in acknowledging this, it being a simple fact, and one which does not admit of denial. It would not be candid to refuse to acknowledge it.

Very truly, yours, S. M.

DISCONTINUANCE OF SUNDAY MAILS.

The Journal of Commerce thus speaks of the discontinuance of the mails on several important routes:

'It is right that stage-drivers, postmasters, tavern-keepers, hostlers, &c. should enjoy the rest and privileges of the Sabbath, in common with other men. It is right that dumb animals, which cannot utter their complaints aloud, should have the opportunity for rest which the Sabbath was designed to afford. It is right that a nation which owes so much to the Sabbath and its institutions, should honor the day by making suitable distinctions in its favor. Without the Sabbath, our liberties could not be long preserved: this is generally admitted by statesmen, however latitudinarian may be their religious opinions. It is also consonant to reason: for the Sabbath is one of the principal safe-guards of the public morals, and public morals are essential to the stability of a free government. We hope the new Postmaster General will, in this particular, 'follow in the footsteps of his predecessor;' with only this variation, that he will begin where his predecessor ended.'

EVERY ONE HAS INFLUENCE.

On the morning of the 18th ult. a number of citizens applied at the Temperance Rooms to sign the *pledge;* among these was a fine built, but poorly clad son of Erin. When asked what was his object in taking the *pledge?* his eye sparkled and in his native brogue, he said 'he had seen that nice company of fellows yesterday, and among them was John Bryne. I have had many of a drunken frolic with him. Last year on St. Patrick's day we were drunk together. Now he is as much of a gentleman as any one in Albany. If I live until next St. Patrick's day, I will have as good clothes as John Bryne, and be as much respected as he is.' As 'one sinner destroys much good,' so one correct act prevents and remedies much evil.—*Temperance Recorder.*

WESTERN CHURCHES.

The General Secretary of the American Unitarian Association acknowledges the receipt of a Church Bible from the First Church in Waltham for one of the new societies in the West. Also some books and pamphlets (from a Unitarian in Boston) for the Parish Library of the Unitarian Society in Quincy, Illinois.

To Correspondents.—The communication from S. O. on the New York Observer in reply to J. T. came too late for insertion this week. It shall appear in our next.

'Protestant Jesuitism in Worcester County' will be considered.

*** The adjourned session of the Ecclesiastical Council convened in relation to the difficulties in Hollis Street Society, opens on Monday next at 10 o'clock, A. M. We understand that the place of meeting is changed from the U. S. District, to the Supreme Court Room.

TO PASTORS AND SUPERINTENDENTS OF SUNDAY SCHOOLS.

The Directors of the Sunday School Society, desirous of obtaining materials for the preparation of their Annual Report, respectfully request of those who have charge of the Sunday Schools connected with our denomination, answers to the following questions:

1. Do you succeed in keeping alive the interest felt by the oldest Male scholars on the subject of Religion, after they leave your School; and if so by what means?

2. In what manner do you recommend children to spend the Sabbath?

3. What is the comparative importance you attach, in the instruction of your scholars, to the External, and the Inward or Experimental evidence, of the truth of Christianity?

Any suggestions on other topics connected with the welfare of the Sunday School will be gratefully received.

It is desirable that the answers to the above questions should reach us, on or before the first of May next, in order that we may make use of them in our Report.

In behalf of the Directors.

A. B. Muzzey, Cor. Sec. S. S. Society.

Cambridge Port, April 3d, 1841.

INTELLIGENCE.

Steam Fire Engine.—Several experiments have been made in New York with a newly invented fire engine worked by steam power, the results of which are said to show its infinite superiority over the hand-engines heretofore in use, particularly in extinguishing fires in cities where it may be necessary to raise a powerful stream of water to a considerable height. The Evening Signal contains the following mention of some experiments on Saturday with this engine in front of the City Hall, and in presence of the members of the Common Council:—*New Bedford Mercury.*

The two principal trials of the engine were as follows: A stream of *one inch and a half* diameter was thrown at an angle of 45 degrees to a point of 120 feet perpendicular elevation. This stream would have gone far above any elevation where fire is likely to occur, and the body of water thrown was equal to what four of our ordinary engines could discharge; a prodigious result, certainly, and one that bids fair to exclude the present engine from use altogether.

At the second trial a stream of *two inches* was thrown to a perpendicular height of *seventy* feet, the engine being at the time worked to only two thirds its power!—Now, as 70 feet is still above the elevation of an ordinary fire, and as the engine to throw the water 70 feet was not taxed to its full force, it may be assumed that the machine is capable of throwing a stream of *three or four inches* to the height of *forty feet;* and it is evident that such a stream would reach and almost instantaneously extinguish any fire that could possibly occur in our city.

Beet Paper.—Paper has been made in England of the pulp of the beet after the saccharine matter has been extracted for making sugar. Only the coarser kinds of paper have yet been attempted, but so far the experiment has been successful, and a patent has been taken out for the process.

Slavers.—Capt Lemist, of Ship Carolina, at Boston from Calcutta, touched at St. Helena 11th ult. He left there three slavers captured by British cruisers. From one 300 slaves had been landed; about half of those taken in the other two had died of small pox since their arrival at St. Helena; the rest remained on board the vessels. The disease was still raging amongst them.

Cure of Squinting.—An eminent physician in this city, writing to a friend, thus speaks of the operations performed by Dr E. G. Davenport for the removal of this great deformity. 'During the past week, (says Dr ——) I have seen Dr Davenport perform the operation for the cure of squinting on six individuals—five ladies and one gentleman. In each instance has the operation proved successful. Two of the individuals before the operation saw objects double and were very much embarrassed by this error of vision; but now they see things as persons do with perfect eyes and express themselves extremely happy at so great an improvement both in their sight and in their personal appearance.

'The operation is very simple and in neither case did it occupy more than two minutes. It consists in dividing one of the straight muscles or chords, as they are commonly termed, of the eye, and however much the eye was turned, it instantly became straight and acted and moved in concert with the other eye. The pain is trifling, and so favorable have been the results of these operations and so adroitly and admirably were they performed,—and moreover being without danger to the eye,—that I feel perfect confidence in advising all who suffer with this deformity to adopt without delay the only sure means of relief, viz; an operation.'

Foreign.—The Acadia Steamship arrived at this port this morning in about 18 days from Liverpool, which place she left on the 19th ult. She had a very stormy passage. She brings no very important news. There had been great excitement in England, arising out of recent news from the United States, and war was loudly talked of in the papers. It had, however, mostly subsided. It is fortunate that those at the head of affairs, both in England and this country, take larger and more discriminating views of things that the newspapers and the populace do, and have more calmness and patience in the investigation of all great questions and facts affecting the relations of the two countries. After all that has been said on the subject, we believe there is but very little danger of war between England and the United States. In France and the other countries of Europe, things remain much as by the previous advices. The Chinese difficulties are still unsettled. Admiral Elliot has resigned his command, and is on his return, on account of ill health.

Sandwich Islands.—Capt Wood, of the ship Elizabeth, which has just arrived at New Bedford, has brought files of the Polynesian, printed at Honolulu, Sandwich Islands. The latest date is Oct. 10th. Copious extracts are given in the New Bedford Mercury, of the 2d inst; from which we have copied the following.

The Exploring Expedition.—For the benefit of our foreign readers we give the 'bits' of news in circulation in the town, in regard to the movements of the squadron. After leaving New Zealand they rendezvoused at the Tonga Islands, where a civil war was raging between the heathen and Christian parties. The former have since proved victorious.

H. B. M. surveying ship Sulphur, Capt Belcher, was lately at the Fijis. These Islands are three hundred in number, mostly small: two as large as Hawaii. The squadron spent three months in surveying them. Natives treacherous in the extreme, and the worst of cannibals. Came alongside the vessels devouring human flesh. Occasionally eat their own wives and children. Captured a chief, who is now on board the Vincennes, who seven years since, killed ten of the crew of an American vessel.

The Porpoise was sent to rescue the crew of the American whaler Shylock, 2000 barrels sperm oil, recently shipwrecked among the southern Islands, and to take off the missionaries from some of the islands of the Fiji group, who were in a very distressed situation. The chiefs having threatened to kill and eat them if they manifested any abhorrence at, or refused to witness their cannibalic orgies. She is not expected here for some time to come.

The Vincennes, on her way here, discovered and surveyed some new Coral Islands.

Gov. Keknanaoa has placed the large stone house, belonging to Kekaulnohi, at the disposition of Capt Wilkes, who has taken up his quarters there, and fitted it up also as an observatory.

On Wednesday morning, the Captain and Officers of the Vincennes called upon His Hawaiian Majesty.

A sum of between eleven and twelve hundred dollars had been raised for the benefit of the Oahu Charity School by the sale at auction of donations received from Europe and the United States. The proceeds of the donations from England amounted to $470.

Laws.—The Polynesian of July 4th says:—Since the arrival of the king and his suite at this place, we have been gratified to learn that his majesty and most of the chiefs of the island have spent considerable time in consultation for the purpose of forming new laws, and effecting a revision of the laws enacted about a year previously. The new code is intended in some degree to limit the power and define the duties of the king, governors, and all other chiefs. The form of trial by jury, which heretofore has been adopted in capital offences, we understand is to be extended to all high crimes and to some civil actions. There are to be different classes of courts, though it is said the higher court is to have no jurisdiction except in cases of appeal.

The Polynesian gives an account of a trial by jury of two murderers, who were convicted and sentenced to be hung. The paper says:—

'Such deeds are said to have been quite common in the days of heatheuism, but since the introduction of Christianity, this is, we believe, the first case of conviction. Kamanawa is of a very high rank by blood, and his trial and condemnation by his peers, shows in them a commendable determination to assert the supremacy of their laws, however high the rank of the offender. The trial throughout was conducted in a very respectable and dignified manner, and made a favorable impression upon the minds of the strangers present. We were much gratified with the conduct of the Governor, his charge to the jury, and the clear and succinct manner with which he conducted the examination of the prisoners.'

[*Translation.*]—Sentence of the chiefs sent in writing to Kamanawa and Lonopuakau, published for the information of all the people.

To Kamanawa and Lonopuakau,

In accordance with the sentence of death, passed upon you on the 30th of September, we hereby notify you that the day of your execution will be the 20th day of the present month, at 11 o'clock, A. M.

Happy indeed will you be should you improve the present few days by repentance, that your heinous sins may be forgiven through Jesus Christ.

KAMEHAMEHA III.
KEKAULUOHI.

Intoxicating Drinks.—The Polynesian gives the following translation of a law recently enacted, prohibiting the manufacture and use of intoxicating drink.

In our inquiries after the best means of promoting the interests of the kingdom, it has appeared to us that an increase in the production of food is of great importance. Scarcity of food is of course a great evil to the country.

It is said that the present is a time of scarcity, and we therefore have been searching for the cause of it. One reason we ascertained to be the following. Articles of food, potatoes, sugar cane, melons and other things, are taken and transformed into intoxicating drink; the people remain in idleness, without labor, in consequence of their lying drunk; wherefore the land is grown over with weeds and is impoverished.

In consequence of our desire to promote the order and welfare of the kingdom, we have assembled to reflect on the subject, and now enact this law.

I. If any take potatoes, sugar cane, melons, or any other article of food; and transform it to an intoxicating liquor, and drink it, he shall be fined one dollar and if he do the like again, the fine shall be two dollars, and thus the fine shall be doubled for every offence even to the utmost extent.

II. If any one make an intoxicating liquor such as is mentioned above, and give it to another to drink, he too shall be fined, according to the first section of this law.

III. Whosoever shall drink that which another has prepared in order to produce intoxication as mentioned above, he too has violated this law, and shall be fined in the same manner as he who prepared the drink.

IV. If a man be fined according to the above requirement, and have no money, he may then pay his fine in produce, or if he have no produce he may pay it in labor, the labor being proportioned to the amount of the fine, or if he do not labor according to the requirement, the punishment may be increased, or he may be confined in irons.

V. When this law is proclaimed by a crier in any village, the day of its proclamation shall be the day that it takes effect at that place. But if it be not proclaimed it shall take effect on the last day of November, at all the places at these Hawaiian Islands.

Enacted by the Government of these Hawaiian Islands at Honolulu, Oahu, this first day of October, in the year of our Lord 1840.

Signed, KAMEHAMEHA III.
KEKAULUOHI.

THE MODERN TRAVELLER—INDIA. — The first volume of this work has been borrowed from the Counting Room of the Christian Register. It is not recollected to whom it was loaned. Will the person who has it in possession, please to return it.

FOX'S HINTS TO SUNDAY SCHOOL TEACHERS.—Hints to Sunday School Teachers, in a series of familiar Lectures, by a Pastor.

A Catechism of Natural Theology, by I. Nichols, D.D. Pastor of the First Church in Portland. 3d edition, designed for the higher classes in Sunday Schools. 'Every house is builded by some man; but he that built all things is God.'

Cummings' Questions on the Historical parts of the New Testament, for Sunday Schools. 12mo.

The above are published by JAMES MUNROE & CO., 134 Washington street. a10

MUSICAL STORIES AND SONGS. — Lives of Haydn and Mozart. Written for the Young. With sixteen pieces of original and German Music, and Musical Stories and Anecdotes. By the Singing Master.

Published by SAXTON & PEIRCE, 133 1-2 Washington street. Price 25 cts. a 10

VALUABLE ENGLISH BOOKS.—This day received—The Works of Nathaniel Lardner, D D., with a life by Dr. Kippis, 10 vols; Sismondi's History of Literature, translated from the original, with notes, by Thomas Roscoe, Esq. 4 vols; the Works of Jonathan Edwards, complete in 2 vols 8 vo; Sydney Smith's Sermons, 2 vols; Fielding's Works, with memoir of the author, by Thos. Roscoe; Cave's Lives of the Fathers, 3 vols; do do Apostles, 1 vol; Cave's Primitive Christianity, 1 vol; Pursh's Flora of North America, 2 vols colored plates; Dubourg's Views of the Remains of Ancient buildings in Rome and its vicinity, 1 vol folio; Gallery of Modern British Artists, 4to gilt; Milman's edition of Gibbon's Roman Empire, 12 vols; Professor Smyth's Lectures on Modern History, 2 vols, &c— by CHALES C. LITTLE & JAS. BROWN, Importers of Foreign Books, 112 Washington street. april 10

POETRY AND HISTORY OF WYOMING.—The Poetry and History of Wyoming, containing Campbell's Gertrude, with a biographical sketch of the author, by Washington Irving, and the History of Wyoming from its discovery to the beginning of the present Century, by William L. Stone; one vol, with nine beautiful English engravings.

Just received by J. MUNROE & CO., 134 Washington street. a 10

TAPPAN ON THE WILL.—The Doctrine of the Will determined by an appeal to consciousness.

Review of Edwards' Inquiry on the Freedom of the Will.

The Doctrine of the Will applied to Moral Agency and Responsibility.

Just published; for sale by JAMES MUNROE & CO. 134 Washington street. a 10

VALUABLE BOOKS.—Published at TICKNOR'S corner of Washington and School streets:

Medical—Paxton's Introduction to the Study of Anatomy—Tuson's Dissector's Guide—Lisfranc on the Uterus—Physician's Case Book—Collin's Midwifery—Medical Magazine.

School—Good's Book of Nature—Easy Lessons in Learning French—Tales in French—Caroline, a tale for young persons.

Juvenile—Barbauld's Lessons for Children—Black Velvet Bracelet—Lambert Lilly's Histories of the Western, Middle, New England, and Southern States—also, of the American Revolution—Jack Halliard's Adventures in the Arctic Ocean—Jonas Stories, by Jacob Abbot—Parley's Short Stories—Parley's small Picture Books—Picture Books—Scenes of American Wealth and Industry—colored and plain Toys.—Jonas a Judge; by Abbot.

Miscellaneous.—Combe on the Constitution of Man, new edition, with an additional chapter—Dr. Channing on the elevation of the laboring portion of the community—Hoare on the Cultivation of the Grape Vine—Memoir of Mrs. Malcom—Rejected Adresses, new edition—Toilette of Health, Beauty, and Fashion—Scientific Tracts, &c. april 10

NEW BOOKS.—Essays, by R. W. Emerson.
Stories for Young Persons, by Miss Sedgwick.
For sale by S. G. SIMPKINS, 21 Tremont Row. m 27

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS. *Edited by Rev. E. S. Gannett.* Contents of the No. for April.

Utility
Recollections of a Sunday School Teacher No. 2.
Christ Formed in the Disciple. A Sermon by Rev Convers Francis, D. D.
The Dying Girl to her Family. A Poem.
Home Influences.
Macrina the sister of Gregory.
Parable of the Unjust Steward.
Common School Education.
Notices of New Books—Intelligence &c &c

Published monthly, at $3 per annum, by
WILLIAM CROSBY & CO.
118 Washington st.

*** Men wanted to solicit subscriptions to this work. ap 3

VALUABLE STANDARD WORK—BOOK FOR ALL SEASONS.—200 Pictorial Illustrations of the Bible, and Views in the Holy Land.—New, cheap, and valuable publication—400 pp. 8vo, fine paper, handsomely bound, price only Two Dollars.

The subscribers respectfully invite the attention of Clergymen, Teachers of Sabbath Schools, Heads of Families, and Booksellers, throughout the United States, to the above new, cheap and splendidly illustrated work, published and for sale at 133 1-2 Washington street, Boston. Its features are better defined by the title:—'Two Hundred Pictorial Illustrations of the Scriptures, consisting of Views in the Holy Land, together with many of the most remarkable objects mentioned in the Old and New Testaments, representing Sacred Historical Events, copied from Celebrated Pictures, principally by the Old Masters; the Landscape Scenes taken from Original Sketches made on the spot, with full and interesting Letter-Press Descriptions, devoted to an explanation of the objects mentioned in the Sacred Text.'

The fifth edition of 2000 is now out—upwards of 8000 copies having been sold since its appearance in December last. It is decidedly the most useful and popular work that has been issued from the press. It ought to be in the hands of every one.

Terms of this Publication.—The price of one single copy, (handsomely bound, 400 pages, 8vo with more than two hundred beautiful Engravings) is fixed at the extremely low price of only two dollars.

Great inducements to combine together.—Companies in the country, who unite in subscribing for the work shall receive six copies for ten dollars—the business of supplying the company to be conducted by one person, who is to remit the money, free of postage, and the package to be forwarded to him alone.

Orders should be addressed (if by mail, post paid) to SAXTON & PEIRCE, Publisher, 133 1-2 Washington Street. m 13

A Cure for the Head Ache.
THE IRON DRESSING COMB.

THE Subscribers have succeeded in manufacturing a few of this truly valuable kind of Comb. It has been found very beneficial in numerous cases in removing the head ache and cutaneous eruptions from the head.

Testimonials can be produced from persons who have derived essential benefit from the use of the Iron Comb.

For sale only by HOVEY & SAMSON, 149 Washington street. 3t m 27

GERMAN CLOTHS.—A good assortment of GERMAN CLOTHS may be found at the ONE PRICE STORE, No 28 Washington st; particularly black, of superior quality (some of which are twilled)—the colors of these cloths can be relied on as permanent. Purchasers are assured the prices shall be as low or lower than the same quality can be procured at any other place. Those persons who practise economy in the purchase of their clothing, will find it for their interest to call. m20

POETRY.

For the Register and Observer.

COME, FOR THE SABBATH IS NEAR.

Come from the banquet, and come from the hall;
Come ere the shadows of evening fall.
Ye who are basking
In pleasure's bright ray,
Ye who are asking
To glory the way,
Ye who are treading
A flowery path here,
Come, ere it wither—
The Sabbath is near.

Come, ye whose hearts with fond visions are crowned;
Ye who are bounding o'er hope's sunny ground,
Ye who are wreathing
A chaplet of love,
Breathed on by odors
From gardens above;
Ye on whose bosoms
There resteth no fear,
Come with your gladness—
The Sabbath is near.

Come, ye whose souls are with sorrow oppressed,
Ye who are seeking from trouble a rest,
Ye o'er whose pleasures
The breath of decay
Hath swept with its blighting
And borne them away;
Ye who are mourning
The cherished and dear,
Come with your griefs—
For the Sabdath is near.

Ye who seek peace which the world cannot give,
Ye who released from its thraldom would live,
Ye who are weary
Of trouble and care,
Ye who the treasures
Of heaven would share,
Ye who seek light
Your love spirits to cheer,
Cast off your mantle—
The sabbath is near.

Come! 't is the day-star that shines on our way,
Guiding us onward with holiest ray.
Come with your tribute,
Ye happy and free!
Gladness unfading
Your spirits shall see.
Come with your prayers,
Ye who sorrow have seen!
Balm for your healing
Flows here, a bright stream.

Cast every thought of the world far away.
Emblem be this of eternity's day.
Give unto God
Each fond moment it brings;
Drink of the fountain
That here ever springs.
So shall your spirits
In mansions above
Spend a blest Sabbath
Whose sunbeam is love.

Waltham. L. B. T.

MISCELLANEOUS.

For the Register and Observer

MISS CAROLINE HALE, *who died in Bridgewater, Feb. 1841, in the 22d year of her age, daughter of Hon. Artemas Hale.*

Seldom does the tomb close upon a young lady of greater purity and promise. Cheerful without levity, the whole course of her brief life was such, that when its termination came, she could meet it without fear and with extraordinary resignation. This observation is confirmed and her character more fully developed in the following extracts from a discourse delivered on the Sunday succeeding her funeral. They evince that the consciousness of purity and uprightness, is all-sufficient to sustain the soul at death; and it seems peculiarly proper to insert them in the columns of a paper which it was her delight to read.

* * * 'Ye who were acquainted with her childhood days, know well in what happy innocence they were spent, and how devoted to the fulfilment of parental wishes. Ye who watched her course as youthful years advanced, know, without any mention of it now, how they were marked by judicious conduct, by high principle which allowed the utterance of no unkind word towards others, and that decorous example of propriety which never sought splendor and display, and silently taught a wholesome lesson to the lovers of life's outward show. All of you saw with what steady and sustained interest her part was performed in the school that assembled on the Sabbath for religious instruction, how attached to the teacher were the little ones that were gathered around her in some retired seat to answer the well adapted question, and receive the good impression which, we doubt not, will abide and continue to abide in the young mind, while the familiar voice that communicated it, can be heard no more. You saw with what exemplary punctuality she turned her steps hitherward as often as the Sabbath morning came, the example she left behind of that diligence, so uncommon in the young, which turns each hour to some useful purpose, though surrounded with all the pecuniary means of indulging in ease and the frivolity of gay life—of that literary taste cultivated and refined, not *falsely*, by reading the romantic productions of wild imaginations, but *correctly*, by being conversant with the just sentiments of sober books.

But, my friends, in alluding to these valued characteristics, do not think that I do it to pass vain enconium upon the dead, or to touch your sympathies and open that sacred fountain of tears that is treasured up in the feeling heart. It is not for this. It is to set them forth for the imitation of the living, and more particularly to illustrate the doctrine of the text which I have chosen. Although the possession of the valued traits of character to which I have referred, and the steady cultivation of the solid virtues cannot secure us against the approach of death, yet they can disarm it of its terrors and its sting. The truth of this is illustrated by the last scene that so happily closed the life of your young neighbor. The morning had come which was to give an early release to the imprisoned spirit. It was the Sabbath. She lived to spend a part of it on earth, but the other part she spent, as I believe, in a better world. Not long previous to her departure she intimated to the watching friend that was near her, calmly and most pleasantly, that the time had come. When asked why she so thought, the answer was that deathly feelings were over her—strange and different from any before. When the important question was put by a parent, whether she had no fear in view of the fast approaching moment of dissolution?—no, said she,—natural and pleasant as ever—no,—not any. But how is this? A young female never accustomed to encounter danger stand in no fear of death, the king of terrors, when the bold spirit, the strong man in all his resolute energy, has often quailed and turned pale and shuddered at the bare thought of its awful approach! How is this? Why, my Friends, it is easily explained. Purity and goodness take away the sting of death; and these were the qualities that characterized the life of your young neighbor. She was conscious of having endeavored to keep the Creator's commands,—of having been dutiful in the various relations and concerns that belonged to the sphere in which she daily moved. Not, that she had *no* failings. Faults, many faults, she acknowledged she had, as every Christian who knows himself. But the blessed remembrance of Divine Mercy that forgives through an all-sufficient Savior, gave the soul the strong assurance of pardon, and she was still composed and happy—happy in the unwavering belief that she should hereafter enjoy a more desirable condition of being.

But look at another indication that death had for her no terror nor sting. At that hour of this day of holy rest when the bell began to call us hither, the place where she was accustomed to worship, she said—'This is the last time I shall hear it.' When the inquiry was made whether its noise did not disturb her feelings, her answer, full of calmness, was, that it was not disagreeable, that the sound of the church-bell had been always pleasant to hear, and that it had been her endeavor and delight to obey its summons. And how true, my friends, was the reply—so true, that long, long will it be before we can make the vacant seat look natural where she used to sit, listening with attentiveness and decorous sobriety—a fact full of gentle admonition to us all, that the person most missed in the house of worship, is the one who is the most regular attendant upon its religious services.

Her freedom from fear in view of death was accompanied with remarkable resignation. The calmness of her last hours is fraught with interest and instruction to the living, and, now that she is gone, is that whereon the mourner's mind may rest with grateful, long-abiding satisfaction. Not many die who had more to relinquish than she. It is this that renders her resignation the more striking. When the aged are called away from earth, THEY have *less* to relinquish than the young. With them the chief avenues of enjoyment are closed up, the zest of their attachment to the world, is lessened, and the companions of youth, when friendship takes the deepest root in the heart, have mostly fallen from their side. In this state they see not much left to live for, and therefore when their departure comes, resignation must be made more easy, than when the young are called. The orphan child whose friends are few or none, cast on a cold world, penniless and unprotected, might find resignation easy, and even WELCOME the summons of death in early life. But far different from this was the condition of her of whom we speak. Many were the things in it calculated to strengthen her attachment to life. Honored and beloved parents, sister and brother bound to her by every tie of affection, a home blessed with every privilege, wealth with all the means of outward comfort—all these calculated to make life more dear to her, were to be relinquished and left. But she could give them up, when Providence so ordained, with perfect resignation. A few moments before the last pulse of life had beaten, her mind, as it was through her whole sickness, was calm, and luminous, showing no mark of weakness or bewildered thought, expressing its ideas in peculiarly correct and comprehensive language. Though her voice was weak, it was still capable of conveying the soul's sentiments to surrounding friends with a distinct and pleasant accent. While in this state, a parent anxiously asked her whether she was resigned? 'Yes,' she answered, '*entirely*.' What! said a fond mother, Is it so? ARE you so willing to leave this world in early youth. I fear you have not enjoyed life. 'Yes,' said she, 'I have enjoyed well my days on earth. And oh! how thankful am I for the mercies with which they have been filled.'

* * * *

My Friends, this death has come upon us suddenly and solemnly. The last year, with us, was *not* a year of many deaths. Very few of our number in this Society, went down to their lowly beds in the tomb. Here and there an infant perished like a blossom from its mother's arms, and two or three others, and these were all. The present year in prosperous circumstances began its course. For awhile all with us were well and cheerful, and no one imagined that the first victim of death in the year, was to be the ornament of our young circle. But however difficult to make it a reality, it is even so. The portal of the tomb has closed upon her, and how does it preach to *us* to make of her departure a wise improvement,—especially to *you* who are her equals in age, who sought the same school for learning, who walked with her often to these sacred seats, who were engaged with her in giving Sabbath-school instruction. What she did here, my young friends, she could look back upon with satisfaction, and observed in her last hours that she hoped that what she had taught to young children would prove useful to them, and that *you* who were her companions in the work of teaching, would persevere and be punctual. To you she had many things to say. And I know—ye young of buoyant spirits and noble ardor—if ye could have heard her dying testimony to the worth of a sober, well-spent life, ye would not allow your time and generous endowments to be thrown away upon the amusements and vanities of this too thoughtless world, that you would henceforth devote yourselves to the cultivation of the pure and gentle dispositions, that you would avoid unbecoming behavior in your social circles, excess and sin as the sting of death. Though she cannot speak to you now, her voice from the death-bed, *pleads* with you. And perhaps I cannot better close my protracted discourse than by repeating what she said, or intended to say to you there. 'Tell them,'—said she, to her mother, as she was about to die,—'tell them I think of them all,—that they must not allow the best days of life to be lavished on vain show and trifling things which can afford them no comfort when they are brought to such an hour as this.' Here her voice and strength failing, she could say no more. But permit me to finish what would have been her discourse to you then, if strength had been given her adequate to its utterance. 'Say to them'—she would have continued—'that when life on earth has come to its close, nothing will trouble them more, than to see they have idled it away, that they have been habitually thoughtless, neglected opportunities of improvement, and cared for nothing but to be the gayest of the gay. Tell them that nothing at death can better destroy its sting, and fill the soul with peace, than to be able to feel that they have been dutiful, that their early days were sober and well employed, and that they have done what they could to improve themselves and make others happy.' T. P. D.

IRRIGATION BY THE WATER OF THE NILE.

The process of irrigation, every where exhibited, seemed to clothe with new significancy many passages of Scripture. A deep well is sunk close by the river's bank. By means of a narrow connecting channel, deepened in proportion as the river subsides, the well is constantly replenished. Above the sunken well or fountain is a vertical wheel, around which is made to revolve a series of from twenty to sixty earthen jars or pitchers with narrow necks. These, bound to two parallel ropes, as the wheels roll round, are made to descend with their open mouths towards the surface of the water. Therein they dip or plunge, and, when filled, ascend with their aqueous burden on the other side. On passing their zenith altitude, so to speak, they are again turned upside down, and discharge their contents into a large wooden trough or cistern, which, communicating with the main trunk of the small irrigating canals, maintain an uninterrupted supply through a thousand wide-speading branches. Is it not from this peculiarly oriental process that the imagery in Eccles. xii. 6, has been taken?—when the Royal Preacher, under different emblems so graphically portrays the dissolution of our earthly tabernacle?—when, as if with his eye fixed on the piece of rude, but important machinery, now described, he speaks of the 'pitcher broken at the fountain, and of the wheel broken at the cistern?' In the process of irrigation in a country like Egypt, suppose the 'pitcher and the wheel' to be literally 'broken at the cistern and fountain,' what must follow? In many places it was our lot actually to witness a broken 'wheel and pitcher'—broken and deserted, through neglect or oppression. What was the visible effect? Deprived of its moisture, and consequently of its vegetative powers, the land became an easy prey to the loose drifting sands of the desert. All annual and biennial products had disappeared. The spaces between the irrigating furrows were completely filled up. While even the more sturdy perennials, such as the sycamore, half buried in wreaths and knolls of sand, began to exhibit a withered and drooping aspect. What a striking picture of the melancholy aspect of the human frame!—once mantled over with the verdure of youth, and the multiplying fruitfulness of riper years—when the fountain of the heart, with its cistern, and wheel, and pitcher—its ventricles, tubes, veins, and arteries for the reception, propulsion, and distribution of that blood which is 'the life of man;' when all, all, emptied and broken, cease to discharge their life-sustaining functions! How feliceitous beyond all previous conception, did the graphic imagery of the sacred penman appear amid the broken wheels and broken pitchers, which occasionally exhibited to the eye such death-like desolation, even on the banks of the Nile!

PRESERVATION OF THE EYE.

The following rules have been given to enable persons to detect the failure in the vigor of the eye, and seem to be worthy of attention:

'In order that persons may be able to judge for themselves when their sight may be assisted or preserved by the use of spectacles, an attentive consideration of the following rules will be sufficient: 1. When we are obliged to remove small objects to a considerable distance from the eye, in order to see them distinctly. 2. If we find it necessary to get more light than formerly; as, for instance, to place the candle between the eye and the object. 3. If looking and attentively considering a near object, it becomes confused, and appears to have a kind of mist before it. 4. When the letters of a book run into one another, and hence appear double and treble. 5. If the eyes are so fatigued by a little exercise that we are obliged to shut them from time to time, and relieve them by looking at other objects. When all these circumstances occur, or when any of them separately takes place, it will be necessary to seek assistance from glasses, which will ease the eyes, and in some degree check their tendency to grow flatter; whereas, if they be not assisted in due time, the flatness will be considerably increased and the eyes weakened, by the efforts they are compelled to exert.'

EXTRACTS FROM THE WILL OF THE FOUNDER OF THE LOWELL INSTITUTE IN THIS CITY.

The munificence of the late John Lowell Jr., who placed by will a large portion of his ample fortune in the hands of a Trustee for the purpose of securing the means of liberal instruction in this city, is well known. Some extracts from his Will may be interesting to our readers. The amount of his bequest is about 225,000 dollars.

'This bequest,' to use the language of the testator, 'is for the maintenance and support of public lectures to be delivered in said Boston, upon Philosophy, Natural History, the Arts and Sciences, or any of them as the said trustee, or his successor in said trust, shall from time to time deem expedient for the promotion of the moral, intellectual and physical instruction or education of the citizens of the said city of Boston; giving to the trustee or trustees, for the time being, full power and authority to prescribe such terms or regulations for the admission to the said lectures, as they may think expedient to the public good. The said trustee or trustees being in all respects governed by any directions I may leave in writing.'

The directions on the subject of the lectures are as follows:

'1st. In relation to the subjects.

'As the most entire and most important part of true Philosophy appears to me to be that, which shows the connexion between God's revelation and the knowledge of good and evil implanted by Him in our nature; I wish a course of lectures to be given on natural religion, showing its conformity to that of our Savior. For the more perfect demonstration of those moral and religious precepts, by which alone, as I believe, men can be sure of happiness in this world and in that to come, I wish a course of lectures to be delivered on the historical and internal evidences in favor of Christianity. * * I wish all disputed points of faith and ceremony to be avoided, and the attention of the lecturers to be directed to the moral doctrines of the Gospel, stating their opinions if they will, but not engaging in controversy, even on the subject of the penalties of disobedience.

'As the prosperity of my native land, New England, which is sterile and unproductive, must depend hereafter, as it has heretofore depended, first, on the moral qualities, and secondly, on the intelligence and information of its inhabitants; I am desirous of trying to contribute towards this second object also; and I wish courses of lectures to be delivered on physics and chemistry with their application to the arts, also on botany, zoology and mineralogy connected with their particular utility to man.

'After the establishment of these courses of lectures, should disposable funds remain, or in process of time be accumulated in the hands of the trustee, (for there is a provision in my will touching a gradual accumulation of said funds,) then the trustee may appoint courses of lectures to be delivered on the literature and eloquence of our language and even on those of foreign nations, if he see fit; he may also from time to time establish lectures on any subject that in his opinion the wants and taste of the age may demand. * *

'2d. On the appointment and duties of lecturers.

'As infidel opinions appear to me injurious to society, and easily to insinuate themselves into a man's dissertations on any subject, however remote it may be from the subject of religion; no man ought to be appointed a lecturer who is not willing to declare and who does not previously declare his belief in the Divine Revelation of the Old and New Testaments, leaving the interpretation thereof to his own conscience.

'A lecturer may be taken on trial; but no one shall be appointed for a longer time than four years; nor from sentiments of delicacy ought his appointment to be renewed when he becomes incapable or superannuated.

'Each lecturer ought to deliver two courses of lectures on the subject for which he is appointed, one popular, to be delivered three times a week, at an hour convenient to the public, between the beginning of November and that of May; the latter more abstruse, recondite and particular, to be delivered more frequently and at such times as may suit the convenience of those whose wish it is thoroughly to examine and understand the subject of the lecture. Every lecturer, for whatever time appointed, shall be liable to be removed by the trustee for incapacity, neglect or omitting to perform his engagement.

'The trustee shall prescribe such rules touching the time, place and mode of delivering the various courses of lectures as he thinks fit, and may change them at his discretion. He shall require of every person attending the lectures to be neatly dressed and of an orderly behavior. The popular courses always, and the others when practicable, are designed for females as well as males.

'It will of course be understood that by any direction on the subject of infidel ideas in the former part of this article, I am far from wishing to express or encourage an intolerant spirit. I wish to do neither; but holding certain opinions that I believe beneficial to society, I am desirous of promoting them, and I leave all judgment to God, who alone discerns the right at all times.'

NEW ENGLISH BOOKS.—This day received: Maunder's Scientific and Literary Treasury, 1 vol—The Ladies' Companion to the Flower Garden, by Mrs Loudon—Hoblyn's Manual of Chemistry, 75 engravings; Maggdivray's Manual of Ornithology—Paul Periwinkle, or the Pressgang, embellished by 40 etchings—Whishaw's Railways of Great Britain and Ireland, 4to—vol 4 Pictorial History of England—The Spectator, with illustrations in acrography, 8vo—McCulloch's Commercial Dictionary, enlarged and much improved. Also, a fresh supply of Middleton's Life and Letters of Cicero, 8vo—Percy's Reliques of Ancient Poetry, 3 vols—Byron's Works, 8vo, Murray's edition—Chas. Lamb's Works, 8vo—Wordsworth's Greece, illustrated—Bishop Butler's whole Works—Enfield's Philosophy—Doering's edition of Horace—Lord Bacon's Works 2 vols—Doure's Illustrations of Shakspeare—Kollar on the Insects injurious to Gardeners, by Loudon—Dictionary of Painters, Sculptors, Engravers, 2 vols—Campbell's Poems, illustrated—Roger's do—Bunyan's Pilgrims Progress, illustrated—Burns's Works, 8vo, elegantly bound—Oxford Bibles, all sizes, extra binding, gilt, with clasps.
CHAS. C. LITTLE & JAS. BROWN, Importers of Foreign Books, 112 Washington street. apr 3

MUZZEY'S SUNDAY SCHOOL.—The Sunday School Guide and Parents Manual, by A. B. Muzzey, Author of the Young Man's Friend, Young Maiden, &c.
Contents.—Introduction—1 Aid furnished to Parents, by the Sunday School, and their duty to aid it—2 Defects of Common Schools in Moral and Religious Instruction—3 Qualifications for a Sunday School Teacher—4 Objects in Teaching—5 Instruction to be given in the Sunday School—6 Method of Teaching—8 Means of Improvement in Teaching—9 Office and qualifications of Superintendant—10 The Library—11 Claims of the Sunday School on Pastors—12 The Teacher's Discouragements, How removed—13 Motives to Fidelity and Perseverance.
Published by JAMES MUNROE & CO., 134 Washington street. a 3

MISS SEDGWICK'S NEW BOOK FOR CHILDREN.—Stories for Young Persons by the Author of the Linwoods, Home, Rich Poor Man, Live & Let Live &c.
Just published; for sale by JAMES MUNROE & CO. 134 Washington street. a 3

SCHLEGEL'S PHILOSOPHY OF HISTORY.—The Philosophy of History, in a course of Lectures by Frederic Von Schlegel, with a Memoir of the Author by James Burton Robinson. 2 vols 12mo.
For sale by J. MUNROE & CO., 134 Washington street. m 20

DR. CARPENTER'S HARMONY OF THE GOSPELS.—An Apostolical Harmony of the Gospels, founded upon the most ancient opinions respecting the duration of our Savior's Ministry, and exhibiting the Succession of Events in close accordance with the order of the two Apostolical Evangelists, with Notes, Dissertations and Maps, by Lant Carpenter, D. D.
A few copies for sale for the benefit of the Author's Family, by JAMES MUNROE & CO. a 3

BOWRING'S MATINS AND VESPERS.—Matins and Vespers, with Hymns and Devotional Pieces, by John Bowring.
A few copies in common and extra binding, just received by JAMES MUNROE & CO. a 3

TRACTS OF THE A. U. A.—Just received, a few sets Tracts published by the American Unitarian Association, complete from the commencement, in 13 volumes, neatly bound, price 75 cents per volume.
For sale by the Agents, JAMES MUNROE & CO., 134 Washington street. a 3

COMBE'S TOUR.—Notes on the United States of North America, during a Phrenological visit in 1838, 1839, and 1840. By George Combe. In 2 vols.
Just received and for sale at TICKNOR'S, corner of Washington and School streets. a 3

NEW MEDICAL BOOK.—Outlines of the Principal Diseases of Females, chiefly for the use of Students. By Fleetwood Churchill, M. D., Licentiate of the King and Queen's College of Physicians in Ireland, Physician to the Western Lying-in Hospital, Lecturer on Midwifery in the Richmond Hospital of Medicine, &c.
For sale at TICKNOR'S, corner of Washington and School streets. a 3

LIFE AND LAND OF BURNS, by Allan Cunningham, with continuations by Thomas Campbell, Esq. to which is prefixed an Essay on the genius and writings of Burns, by Thomas Carlyle, Esq. Just published.
This day received at TICKNOR'S, corner of Washington and School streets. a 3

NEW ENGLISH BOOKS—per steamer Caledonia.—Coleridge's Church and State—do Confessions of an Inquiring Spirit—Low's History of the Horse, splendid colored plates—How to buy a Horse, with engravings—Moore's Poetical Works in 5 vols, 12mo—Retzch's Illustration Shakspeare's Tempest—Tentamen Pteridographical Maps to Library of Useful Knowledge, as far as No 88—Ostell's New General Atlas—Stewart's Geography—Jones's Classical Atlas—a lot of fine Bath Paper.
For sale at TICKNOR'S, corner of Washington and School streets. march 27

MISS SEDGWICK'S Stories for Young Persons—Just published. For sale by
m 27 SAXTON & PEIRCE.

NEW CARD PRINTING ESTABLISHMENT. COPPER PLATE ENGRAVING AND PRINTING.—The Subscriber has put in operation, at the Book Store of Mr B. H. Greene, No. 124 Washington Street, corner of Water Street, one of Orcutt's ingenious Card Presses, for the execution of all kinds of Card Printing.
☞The central situation of the Store, and the press being upon the lower floor, affords the Ladies an excellent opportunity to provide themselves with Visiting, Marriage and Address Cards, at a few minutes notice, without the inconvenience of going up stairs as heretofore.
He has a variety of beautiful Embossed, Gold Bordered and Fancy Cards of all sizes and qualities, which he will furnish at the most favorable prices. Copper-plate Engraving and Printing, and Business Cards of all kinds, done to order. He has at great expense procured from New York, Philadelphia and London, the latest and most fashionable Card Type, and is daily receiving additions thereto. By favoring us with a call, the Ladies will be satisfied that for beauty and taste of execution, the Press cannot be rivalled or surpassed by any other now in operation. In addition to this he has an extensive Printing Office, at No. 4 Water Street, where Job Printing of every description will be executed in the best possible manner, and at the shortest notice.
m 6 H. L. DEVEREUX.

R. E. DIXON, successor to GEO. H. GAY, Dentist Removed to No. 9 Winter Street. july 13

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS; Edited by Rev. Ezra S. Gannett. The only monthly periodical in this part of the country devoted to the interests of the Unitarian denomination.
From the great and increasing interest now felt in the extension of the Unitarian cause; and from the great exertion made to render the work useful to every reader, the publishers feel confident that nothing but a knowledge of it is requisite to give it a general circulation.
Most of our best writers are engaged as contributors, and every attempt is made to give the latest and most interesting articles of Inteliigence, both foreign and domestic, relating to the denomination.
Specimens will be furnished for examination, by applying to WM. CROSBY & CO. Publishers, 118 Washington street. f 20

SUNDAY SCHOOL LIBRARIES.—Just received at the Sunday School Depository, 124 Washington street, a fresh supply of Sunday School Books. Those purchasing are invited to call, and those at a distance will have particular attention paid to their orders.
—Just published—
Hope on, Hope Ever! by Mary Howitt
Strive and Thrive, by do
Country Rambles
A Gift from my Teachers
Historic Tales, by Mrs Lee
Industry, by a Lady
The Scholar's Aid
The Scholar's Friend
Also, a good collection of Books for Teachers.
Orders gratefully received.
BENJ. H. GREENE,
s5 1f 124 Washington, corner Water st.

JENKS & PALMER, Publishers and Booksellers, 131 Washington street, Boston. Furnish Country Traders, Towns, School Committees and teachers on fair terms. J H JENKS.
june 6 G. W. PALMER.

COMBE'S PHRENOLOGICAL TOUR.—Notes of a Tour through the United States of North America, in 1838–9–40. By George Combe. Two volumes.
Just published, received and for sale at 133 1-2 Washington street, by SAXTON & PEIRCE. m 27

GREENWOOD'S SERMONS TO CHILDREN.—Sermons to children, by F. W. P. Greenwood D. D. Minister of Kings Chapel.
Contents.—Sermon 1. God Created you—2 God Created you to be Good and Happy—3 God Sees and Knows you—4 You should Pray to God—5 Offices and Tithes of Jesus Christ—6 Infancy of Jesus—7 Childhood of Jesus—8 The Notice taken of Children by Jesus—9 A New Year's Wish—10 Faults of Children—11 A Summary.
128 pages 16mo. recently published by JAMES MUNROE & CO. 134 Washington St. m 27

SILKS AND SHAWLS.
HENRY PETTES,
IMPORTER *of French and British Goods*, No. 224 Washington street, corner of Summer street, Boston, informs his Friends and the Public that he has received in part, and will receive by the next Havre Packets, and Cunard's line of Royal Mail Steamers, his Spring supply of New and Fashionable Articles.
It is his intention to have at all times a large assortment of the most desirable Goods, and for this end no exertions or expense have been spared.
He assures his patrons that they will always find at his Store, British Goods of the best manufacture, and (immediately upon the arrival of each Packet) the most beautiful articles for sale in Paris.
20 cases SILK GOODS, of beautiful styles, have been manufactured expressly for him, *all from Boiled Silk*, and a large part of them measuring *three-fourths of a yard wide*, viz:—

Gro de Messinas,	Gro de Algers,
Gro de Cypress,	Gro de Afriques,
Double Chain, and	Rich Changeable Silks,
Double Faced Silks,	Wide Plaid Silks,
New styles of Chinie and	Splendid Figured Silks.
Shot Silks,	

2 Cases extra rich Satin Striped GRO DE MESSINAS and ROYALS, the most elegant article imported for Ladies' Dresses, in Light Drab, Fawn, and Pearl Shades; 1 case Blue Black of the same kind, warranted not to spot.
1 Case super Satin Striped and Figured GRO DE AFRIQUES, in Light Drab and Fawn Shades, and Blue Black.
1 Case distinct Figured GROS NOBLES, in very rare and desirable colors.
The Samples of Colors for all the above Silks were sent from Boston, and are believed to be better suited to the prevailing taste than any selected by a Foreigner.
ARTICLES FOR WEDDING DRESSES. Constantly on hand a variety of Rich White, Plain, Striped and Figured Silks and Satins, Rich White Shawls, White Scarfs, Gloves, Belts, &c. &c.
Paris Embroidered CAPES and COLLARS, trimmed with Rich Thread Laces.
FRENCH SATINS—IRISH POPLINS.
Particular attention given to the purchase and sale of a superior description of very soft finished BLACK BOMBAZINES and all other MOURNING ARTICLES.
MOUSSELAINE DE LAINES, of all the new and varied Cashmere styles.
All colors of plain Mousselaine de Laines, one of the most genteel and durable articles for Ladies' Dresses. Every Mousselaine de Laine sold will be warranted all wool.
10 Cases FRENCH PRINTS, from the celebrated Manufactories of GROS ODIER ROMAN & Co. and HARTMAN & FILLS.
Purchasers of Prints or Muslins can be sure of obtaining permanent colors and figures of unrivalled beauty. Three cases of them are Mousselaine de Laine Patterns, and rival that elegant article in appearance.
A very large assortment of Fresh Imported PARISIAN SHAWLS, of the following very fashionable descriptions.
Rich CASHMERE, with variegated Borders, and Drab, Fawn, Black, White, Green and Scarlet Grounds.
BLACK NETT SHAWLS.
Plain, Changeable, Brocade, Chinie, and all other new and unique styles of LARGE SILK SHAWLS.
In this advertisement no attempt has been made at an extended enumeration, but simply to notice a few articles differing in style or quality from those usually offered for sale.
Ladies and gentlemen are invited to call and examine one of the finest assortments ever exhibited in this city.
m 13

RANKE'S HISTORY OF THE POPES.—The Ecclesiastical and Political History of the Popes of Rome during the Sixteenth and Seventeenth Centuries, by Leopold Ranke, Professor in the University of Berlin. Translated from the German by Sarah Austin. 2 vols.
'To the high qualifications of profound research, careful accuracy, great fairness and candor, with a constant reference to the genius and spirit of each successive age, common to the historians of Germany, Mr Ranke adds the charm of a singularly lucid, terse, and agreeable style.'—Quarterly Review.
For sale at TICKNOR'S, corner of Washington and School streets. m 27

FRENCH BOOKS—CHAS. C. LITTLE & JAMES BROWN, Importers of Foreign Books, No 112 Washington street, have just received by the Switzerland, from Havre, the following works, Paris and Brussels editions, viz:—
Napier, History of the War of the Peninsula, vol 3, part 2d, being the completion of that work—Sismondi, Histoire des Francais, vol. 16—Bernard Alles d'Icare—Beranger, Chanson's, 4 vols—Code de l'Amour d'la Conversation, Mad. Cottin, Elizabeth—La Fontaine Fables, cheap edition, for schools—do do illustrated, by Grandville—Voltaire, Œuvres completes, 64 vols—do do 13 do—Rosseau, do do 20 do—Georgette, 2 vols—Lamartine, Harmonies Poetiques—Livre des contours, Brunet, Manuel des Libraire, 4 vols, 8vo—Paul de Kock, Mœurs Parisiennes, Ni Jamais, Ni Toniours—Balzac, Scenes en Provence Un Grande Homme de Provende a Paris, Une Fille d'Eve Vero nique—Vicaire des Ardennes, Œuvres completes—Chateaubriand, Melanges Litteraires Lamartine, Œuvres completes—George Sand, Spiridon, Uscogne—Thiers, Histoire de la Revolution Francaise, 4 vols, 8vo—do Collection des Vignettes. m 27

GREENWOOD'S HYMNS.

JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.
This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.
The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. — Portsmouth, Walpole, N. H. — Portland, Ballowell, Augusta, Bangor, Castine, Me.—Hartford, Conn. —Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill. —St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.
The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.
Refer to Sidney Willard, A B. Muzzey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.
The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarter unequally.
The first three Vacations are one week each; the fourth, five weeks.
Board &c. for a year, $150 } Always
" one quarter, Winter or Spring, 50 } in
Summer or Fall, 45 } advance.
Tuition in the Primary, Middle and Classical department, $6, and $12, and $15 a quarter; $20, $45 and $55 a year, in advance.
Music, with use of Piano, $20 a quarter.
Painting in water Colors, $6 a quarter.
Drawing taught to all the School without additional charge, by the ordinary Teachers or by Mr VAUTIER, for $8 00.
Expense of Fuel arranged amongst the pupils.
The most approved Teachers in Music, Modern Languages, and other branches, according to the wants of the school, are employed; and competent Young Ladies assist in various branches.
A new house has just been completed, made expressly for the accommodation of about 20 pupils.
A few vacancies will be made in the family at the end of the present year.
A few pupils can be received into the family and school from Monday morning to Friday P. M., for $43 00 the quarter.
D. MACK, *Principal.*
Cambridge, July 1st, 1840. july 11

DRY GOODS AT WHOLESALE.
THE Subscribers offer for sale a large assortment of SMALL WARES, usually kept in a City Thread Store, consisting in part of
Hemming & Son's genuine Silver and Drilled Eyed Needles
London and Patent Pins
Ivory, Pearl, and Gilt Buttons
Hooks and Eyes—Bobbins
Superfine and common Tapes, Braids, Cords & Bindings
Hosiery and Gloves
Cotton and Linen Floss
Cotton and Linen Threads, all kinds
Spool Cotton, white and colored
Knitting Cotton—Worsted and Woollen Yarns
Tambour and Lace Cotton—Sewing Silk and Twist
Cotton, Silk and worsted Fringes
Window Cords and Tassels
Together with a general assortment of Piece Goods, comprising probably the greatest variety in the City.—*Small* and *sure* profits being the object, they will be sold very low for *Cash*, at Chambers 191 Washington street, Boston. SHOREY & CO.
N. B. On the lower floor will be offered at retail, a similar assortment of Goods of the first quality; and as *reasonable* prices only will be asked, no abatement will be made. 6t f 20

WARE'S HINTS, ON EXTEMPORANEOUS PREACHING.—3d edition. For sale by S. G. SIMPKINS, 21 Tremont Row. m20

BOUND VOLUMES of Hunt's Merchant's Magazine and Commercial Review; also complete sets, in numbers. For sale, and subscriptions received by SAXTON & PEIRCE, 133 1-2 Washington street, Agents for the Publisher. m 27

GUIDE TO SELF KNOWLEDGE, by T. H. Pons. Published and for sale by SAXTON & PEIRCE, 133 1 2 Washington street. Trade supplied. m 27

SAXTON & PEIRCE,
(Old Stand of Richardson, Lord & Holbrook,)
SCHOOL, MISCELLANEOUS AND THEOLOGICAL
BOOKS,
STATIONERY AND FANCY ARTICLES,
133 1 2 *Washington street, Boston.*
Agents for Hunt's Merchant's Magazine—Also, for Pictorial Illustrations of the Bible and Views of the Holy Land, published as above.
All new Books received as soon as published. Depot for Phrenological Books and Busts. Subscriptions received for all Periodicals. Country Trade supplied with School and Miscellaneous Books and Stationery, on the best terms. f 27

SPRING GOODS.—The subscribers are now receiving their supply of Spring Goods, which they respectfully invite the readers of this paper to examine, before purchasing. They will furnish Cloths, Cassimeres, Vestings, Tailors' Trimmings and Domestic Cottons, together with other Dry Goods in their line, at the very lowest cash prices. Their system (ONE PRICE) has obtained the confidence of customers, and enabled them, by the increase of their sales, to furnish goods at as low, or lower prices than any other store.
Purchasers may rely on the goods being of the best quality, and also that they adhere strictly to the ONE PRICE system. Those at a distance, who order by letter, are requested to be particular in their description of goods.
KIMBALL & PHELPS,
march 13 No. 28 Washington st.

BARNES'S NOTES, on the Gospels, Acts, Romans, Corinthians and Galatians, 6 vols 12mo—a new edition. For sale at TICKNOR'S. march 20

SABBATH RECREATIONS.—By Miss Emily Taylor. Published and for sale by
WM. CROSBY & CO.
april 3 118 Washington st.

SPIRITUAL EXISTENCES.—A Sermon on Spiritual Existences. By Rev. J. H. Morison of New Bedford. Published and for sale by
WM. CROSBY & CO.
april 3 118 Washington st.

PROF. PEIRCE'S, NEW MATHEMATICAL WORK.—An Elementary Treatise on Curves, Functions, and Forces. Vol. 1. containing Analytic Geometry and the Differential Calculus by Benjamin Pierce A. M., University Professor of Mathematics and Natural Philosophy in Harvard University and author of an Elementary Treatise on Algebra.—Do on Geometry.—Do. on Plane and Spherical Trigonometry.—Do. Sound.
This day published by J. MUNROE & CO., 134 Washington street. m20

THE OLD PAINTERS.—A new Edition of Historical Sketches of the Old Painters, enlarged by the author of 'Three Experiments of Living.'
Just published. For sale by S. G. SIMPKINS, 21 Tremont Row. m20

SCRIPTURE GEOGRAPHY AND ATLAS.—A new edition of Worcester's Scripture Geography and Atlas.
The New Testament, with an Introduction giving an account of Jewish and other sects, with